LIBERIA.

A republic founded by black men, reared by black men, maintained by black men, and which holds out to our hope the brightest prospects.—HENRY CLAY.

BULLETIN No. 4. FEBRUARY, 1894.

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AMERICAN COLONIZATION SOCIETY.

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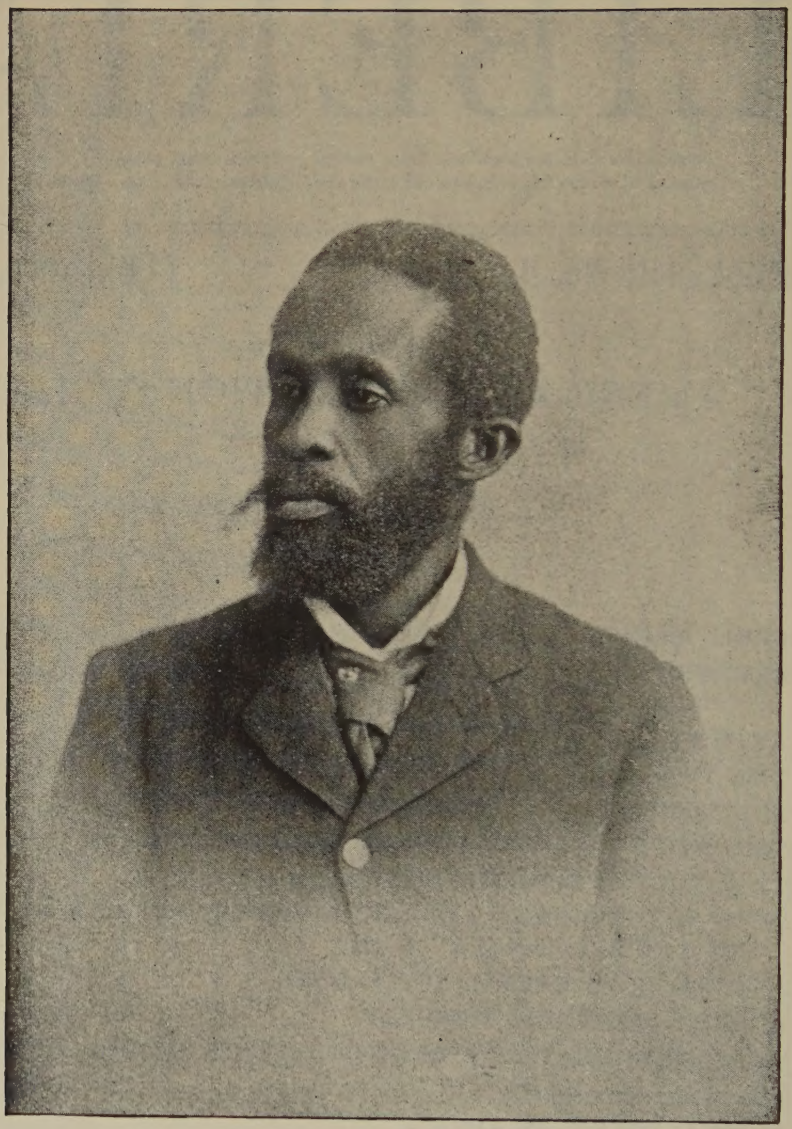
WASHINGTON, D. C.

COLONIZATION BUILDING, 450 PENNSYLVANIA AVENUE.



ARTHUR BARCLAY,
POSTMASTER GENERAL OF LIBERIA.

LIBERIA.

BULLETIN No. 4. **FEBRUARY, 1894**

SEVENTY-SEVENTH ANNUAL REPORT OF THE AMERICAN COLONIZATION SOCIETY.

The American Colonization Society at its last annual meeting unanimously adopted the following statement of a policy to guide its future action:

1. Colonists hereafter to be selected with special reference to the needs of Liberia, and to be located with more care and to better advantage to themselves.

2. Funds held in trust for education to be applied in ways to aid and stimulate the Liberian Government to more energetic action in establishing and fostering an efficient system of public schools, rather than in merely supporting independent schools.

3. The Society to make a special effort to collect and diffuse more full and reliable information about Liberia, and, as a bureau of information, to make itself practically useful both to Liberia and the Negroes in the United States desiring to emigrate there.

4. The Society to promote in every possible way the establishment of more direct, frequent, and quicker communication between the United States and Liberia.

5. The chief end of the work of the Society to be in the line of enabling and stimulating Liberia to depend less and less upon others and more and more upon herself.

APPLICATIONS.

The concurrent testimony of the best-informed men in Liberia is to the effect that only young, hardy, intelligent, and enterprising emigrants are now wanted.

There are thousands of natives and others already there to

perform any ordinary unskilled labor that is required, and who stand ready to work for a compensation of a few cents a day There is no demand for services in the menial employments, so largely sought for and obtained by Negroes in the cities and larger towns of this country. The emigrant that Liberia wants must be able to take the 25 acres of wild land which the government will give him; clear it, build himself a cabin or cottage, comfortable for that climate; plant his vegetables, cereals, and coffee trees, and provide himself with fowls and other domestic animals, and he must have money enough to enable him to do all this and to support himself and family meanwhile. There is no better evidence that an applicant possesses the qualifications needful for success in that primitive country than the fact that he has already done well in the country which he leaves; that he has there acquired at least a rudimentary education, supported himself and family, and by his industry and thrift saved money enough to enable him to settle in a new home.

The number of Negroes desiring to emigrate from this country to Liberia and applying to this Society for assistance is not diminishing. The applications on file number many thousands, and new ones are being received constantly. A large majority of these applicants are both illiterate and impecunious, and in most cases it may well be doubted whether emigration would improve the condition of either themselves or Liberia.

There are, however, a large number of more intelligent and better educated, more enterprising and thrifty young Negroes in this country, who have formed a deliberate opinion that they can have a better chance to develop the full measure of their manhood, to improve the fortunes of themselves and their descendants, and to promote the highest interests of their race by making a home in a land where the Negro rules, and that no other country on the globe holds out so good a prospect for the realization of these aspirations as does Liberia.

The marvelous progress now being made in opening up the whole continent of Africa to development, commerce, and Christian civilization, and a better knowledge of Liberia are attracting the attention of the more intelligent and enterprising young men of the race, and thus increasing the number from which the little Republic must draw her recruits in the future, if she is to realize the best hopes of herself and friends.

EMIGRATION.

During the past year this Society has assisted five emigrants: Rev. A. L. Ridgel, aged 31, Methodist preacher, and his wife, Mrs. Fannie L. Ridgel, aged 30, from Arkansas, February 23, 1893; Mr. Julius C. Stevens, aged 39, teacher, from North Carolina, April 5, 1893; Miss Georgia L. Patton, aged 28, M. D., from Tennessee, April 5, 1893, and Mr. George Bowden, aged 30, farmer, from Texas, January 10, 1894. In all these cases the Society furnished only the passage by steamer from New York by way of Liverpool, the emigrants paying their own expenses to New York and providing for themselves after their arrival in Liberia.

It is estimated that more than 50 emigrants, who have paid their own way, have gone there during the year; and the Executive Committee is now in correspondence with a number of persons who are making arrangements to emigrate during the coming year, paying the whole or greater part of their expenses.

EDUCATIONAL WORK.

This Society now holds trust funds amounting to about $17,000, the annual income from which is to be applied to educational purposes in Liberia. Carrying out the policy agreed upon at the last Annual Meeting, the Executive Committee has endeavored to make use of the income from these funds, so far as the condition of the respective trusts permitted, in assisting and stimulating the public schools already established by the Liberian Government.

On the recommendation of Mr. Ezekiel E. Smith, late United States minister to Liberia and subsequently agent of this Society, to locate a company of emigrants there, a small supply of elementary text-books, reported to be much needed in these schools, were sent to President Cheeseman for distribution. It is intended to continue assistance in supplying such wants, so far as the limited means of the Society will allow, wherever it is evident that such aid will stimulate rather than paralyze Liberian efforts.

In April last Mr. Julius C. Stevens, of Goldsboro', North Carolina, was sent out as an agent to look after the interests of emigrants aided by this Society, a work which need occupy but a

small portion of his time, and to visit and assist all the public schools. Mr. Stevens was desirous of making his permanent home in Liberia. He had been educated as a teacher and successfully practiced his profession for a number of years, in which he had been promoted from time to time until he had reached the position of principal of the graded colored public schools in the city of Goldsboro'.

During the past summer the war with the Grebos monopolized the attention of the Liberian Government to such an extent as to interfere seriously with other matters, and the work which Mr. Stevens was instructed to do in the schools was greatly impeded thereby. He however at once commenced teaching in the preparatory school of the college and introducing such more advanced pedagogical methods as he had acquired by his training and experience in this country. As soon as he found an opportunity to do so he commenced his work in the public elementary schools of the city of Monrovia, and at a consultation of the school authorities suggested a grading and rearrangement of the pupils that in his judgment would increase the efficiency of these schools. He is now engaged in visiting the schools in other parts of the country and proposes to inspect and report upon the condition of all of them at an early date. He has forwarded to the Executive Committee monthly reports of his work, containing much useful information.

BULLETINS.

Two numbers of the Bulletin, in an edition of 1,500 copies each, have been published and distributed during the year. No. 2, of 48 pages, issued in February, contained the annual report of the Society and the addresses delivered at the last annual meeting. No. 3, of 80 pages, issued in November, contained, as its leading article, an exhaustive paper on "Commercial Africa," prepared by a gentleman exceptionally competent to discuss the subject and regarded as an authority.

Believing that the future of Liberia is largely dependent upon the commercial interests to exist between the United States and that little Republic and the whole continent, of which it is but a very small part at present, it was thought advisable to make a full and reliable presentation of the almost fabulous resources

of Africa and the immense commerce with that continent which has been built up within the last decade by a few European powers.

In this country very little attention has been given to the great possibilities for commercial intercourse with Africa. It is believed the time is near at hand when these will be better known and appreciated by commercial capitalists.

Direct steam communication between this country and Liberia is what is now wanted to secure for her the emigration which she needs to help develop her resources and strengthen her, and it is evident that there is already a commercial basis for such an enterprise.

BUREAU OF INFORMATION.

Communications are received daily at the office of the Society from Negroes in this country asking information about Liberia, its climate, soil, productions, schools, churches, and people, what the Government of Liberia will do for emigrants, and what assistance this Society will give them; also communications from citizens of Liberia and from persons specially interested in her welfare and the experiment of a Negro nationality in Africa.

During the past year about a thousand such letters have been received, and, in reply to these, letters have been written and more than 4,000 Bulletins of the Society and other documents have been sent out.

The office finds a wide field of usefulness not only in advising and assisting applicants who would be desirable accessions to Liberia, but also in discountenancing the many impracticable and vicious schemes of emigration, which are frequently organized by designing or ignorant leaders only to the great detriment of their dupes.

IMPORTANT EVENTS.

In May last President Cheeseman of Liberia was reëlected almost unanimously for a second term of two years, commencing in January, 1894.

The Grebos, a native tribe occupying a small tract of territory west of the Cavally river, in the neighborhood of Cape Palmas, had for a long time contested the authority of the Liberian government, and during the past summer an effort was made to

enforce their obedience to the laws of the country. With a gunboat recently purchased by the Liberian government and a small military force, President Cheeseman himself proceeded to the seat of insubordination and engaged in a conflict resulting in the loss of some lives. The necessity of a resort to military force by Liberia is greatly to be deprecated, and the little Republic, with its limited resources, can ill afford the expenses attendant upon wars. If, however, the long-standing difficulties with the Grebos have thereby been satisfactorily and finally settled, as recent advices seem to indicate, the results may justify the means employed.

In response to the invitation of the United States the Liberian government had prepared and sent to the World's Columbian Exposition, at Chicago, a very creditable exhibit of her products, resources, manufactures, and ethnological and other objects of interest, which were well calculated to attract attention, give valuable information, and awaken new interest. An account of this exhibit, taken from the official report of the Hon. Alfred B. King, one of the Liberian commissioners in charge, was published in Bulletin No. 3, issued in November last.

FRENCH ENCROACHMENTS.

It is deeply to be regretted that some of the European powers, who are so greedily and rapidly appropriating to their own uses the continent of Africa, manifest a disposition not only to circumscribe Liberia for all time to come by the boundaries which have not been questioned for more than half a century, but also to lay claim to extensive and most valuable territories clearly within those boundaries. A very noticeable instance of this disposition is furnished in the efforts now being made by France to get possession of the valuable territory lying between the Cavally and San Pedro rivers, having a sea-coast of some 70 miles on the southeastern borders of what has been known heretofore as Liberia.

England and France are now engaged with an amicable but sharp rivalry in extending their respective "spheres of influence" in Africa, and France, at last accounts slightly in the lead, claims 26 per cent. of the whole continent. Pushing interiorward toward the Soudan from Algeria and Senegal, she claims

the upper waters of the Niger and its tributaries and is aggressively moving down the course of this stream ; but England has possession of the mouths, deltas, and for a considerable distance up this great river, and a large territory there is occupied by enterprising English companies.

The Cavally river and some of the tributaries of the Upper Niger have neighboring sources in the high lands, and the Cavally, which is navigable for 120 miles, furnishes an admirable highway from the Atlantic toward the region about the Upper Niger. Hence France desires to control the Cavally river, as it will give her a greatly desired outlet to the Atlantic ocean for her Niger possessions. She has therefore brought forward claims to several isolated points distributed all along the coast of Liberia. These claims, for the most part, had their origin in a distant past, antedating the founding of Liberia ; and, although France formally recognized the Republic of Liberia when it became an independent State, and subsequently concluded a treaty with that Government "to establish friendly relations and a good understanding between the two countries," yet on neither of these opportunate occasions did she prefer these claims. The Liberian government unfortunately selected its representative at Belgium, Baron de Stein, to negotiate with duly appointed French officials a settlement of the questions at issue, and the result of their conference was a treaty, signed at Paris on the 8th of December, 1892, by the terms of which Liberia was to cede to France all that part of her territory between the Cavally and San Pedro rivers, and to receive in consideration thereof certain remote hinter-lands, of no considerable importance to Liberia at present, and an indemnity of 25,000 francs to reimburse Liberia for "certain expenses of establishment" incurred on the part of the coast which is on the east side of the Cavally. This convention, however, can become binding only upon its ratification by the Senate and Executive of Liberia, which it has not yet received.

Under these circumstances the Executive Committee of this Society addressed an earnest memorial to the United States Secretary of State asking the interposition of this Government not only to prevent the unjust spoliation of Liberia but also to protect the rights of citizens of the United States and of this Society who had originally purchased the territory in question,

and in ceding it to Liberia had reserved certain portions of it for their own use in colonization. The Government of the United States has firmly remonstrated against the cession of this territory to France, and there is reasonable expectation that the proposed treaty will not be ratified.

RELATIONS OF THE UNITED STATES GOVERNMENT TO LIBERIA.

The Government of the United States sent out its agents to assist in making the original purchase of the territory of Liberia as an asylum for recaptured slaves, "with an express injunction to exercise no power founded on the principle of colonization or other power than that of performing the benevolent offices above recited by the permission and sanction of the existing government under which they may establish themselves." From that time to the present our Government has assumed to have a friendly interest in Liberia, and the Presidents of the United States in their messages to Congress have spoken of that country as an "offshoot of our system toward which this country has for many years held the intimate relation of friendly counselor;" of "the moral right and duty of the United States to assist in all possible ways in the maintenance of its integrity;" and of "a sympathetic interest in the fortunes of the little commonwealth, the establishment and development of which were largely aided by the benevolence of our countrymen."

Nevertheless, it is a fact to be regretted that for the last half century the Government of the United States has practically done less to protect and assist Liberia than has the English government, although the latter has not been constrained by any special bonds of relationship or moral obligations. Its interest has never extended much beyond the friendly phrases of its Chief Executive. Even the former annual visit of a naval vessel to the coast of Liberia, as a mark of friendship and respect, which had a most salutary, moral influence upon rebellious and predatory tribes of natives and aggressive foreign powers, was discontinued.

It should be said, however, that President Cleveland has shown his sincere interest in the little Republic and his appreciation of the moral obligations of this Government, not only by a timely and forcible statement of the same in a message to Congress, but

also by an emphatic official protest against foreign encroachments on Liberian territory. From his just appreciation of the moral obligations of governments, his friendly sympathy with a weaker nation, and his decided and firm course of action in pursuance of his convictions we have reason to hope for good results. In his recent annual message to Congress he said:

"A notable part of the southeasterly coast of Liberia between the Cavally and San Pedro rivers, which for nearly half a century has been generally recognized as belonging to that Republic by cession and purchase, has been claimed to be under the protectorate of France in virtue of agreements entered into by the native tribes over whom Liberia's control has not been well maintained.

"More recently negotiations between the Liberian representative and the French government resulted in the signature, at Paris, of a treaty whereby, as an adjustment, certain Liberian territory is ceded to France. This convention, at last advices, had not been ratified by the Liberian legislature and executive.

"Feeling a sympathetic interest in the fortunes of the little commonwealth, the establishment and development of which were largely aided by the benevolence of our countrymen, and which constitutes the only independently sovereign state on the west coast of Africa, this Government has suggested to the French government its earnest concern lest territorial impairment in Liberia should take place without her unconstrained consent."

Liberia does not want a governmental protectorate, but she yet needs protection and assistance. A sufficient motive for a more active interest in her welfare on the part of our Government and people is to be found in the great commercial opportunities which Africa is now unfolding and to which Liberia may become an open and friendly gateway; beyond this, if governments are to recognize moral principles and obligations, it is clearly the duty of the United States Government to protect and foster its "offshoot," the Republic of Liberia; and above all, the marvelous events of the closing years of the nineteenth century have already forecast the future of Africa, and before the end of the next half century that continent is to surrender her matchless, long-hoarded wealth to the demands of a higher civilization; her great rivers are to be covered with the fleets of com-

merce; the railroad and the telegraph are to penetrate her most hidden recesses and weave their magic web over all the land; her diamond fields, her gold mines, her vast stores of ivory, her gigantic forests of the most useful and ornamental woods, her myriad plants, wonderful alike for their beauty and their utility; her rich soil, so happily adapted to the cultivation of coffee, sugar, rice, all tropical and semi-tropical fruits, and the cereals; her vast healthful plateaus, all are to be made to serve the purposes for which they were created—the highest uses of man; and what share shall the Negro have in the new age of the great continent which has been occupied by himself and his ancestors from a date so remote that history is unable to record it? The momentous answer to this question immediately confronts him, and us as well; for we, both as a Christian people and a Republican Government, stand before the world the professed representatives and champions of the common brotherhood and equal rights of all men.

ARTHUR BARCLAY,

Postmaster General of Liberia.

Mr. Arthur Barclay, Postmaster General of Liberia, whose portrait we present to our readers in this issue of the Bulletin, is one of the rising men of that Republic.

Mr. Barclay came to Liberia in his boyhood, in 1869, being then about twelve years of age. He was one of the youngest members of a more than ordinary family, for no one could see and converse with the parents and with their sons and daughters, eight in all, without being struck with both their character and their intelligence. We put the word *character* first, for while indeed well freighted with knowledge, acquirements, and culture, they presented the unusual peculiarity of being as heavily weighted with the *moral* excellence as with the intelligent brightness of right-minded people. They were seen at once to be a group of thoughtful, self-restrained, upright, and orderly people, and their life and character during their long residence in Liberia have fulfilled the bright promise of their first coming.

The father of this family died in less than a year, but such was the strength of the motherhood in the bereaved widow that

his children, under her guidance and direction, have passed from youth into manhood and womanhood, honorable in character and useful and beneficent in life and conduct. They have risen, without any exceptions, to high positions in church and state, as teachers, merchants, lay readers, vestrymen, and statesmen.

Mr. Barclay received his education as a boy in the schools of Monrovia; thence he passed to Liberia College, holding a high position in his classes in both the languages and mathematics. Since his graduation his acquirements, coupled with his manifest uprightness, have made him a necessary factor in the public affairs of the young nation, and he has held several political positions under the government, always acquitting himself with intelligence and honor.

He was commissioned last year to transact important business with the governments of Great Britain and the United States. He visited London for the purposes of his mission, and thence he came to the United States during the "World's Fair" in Chicago. During a brief stay in America he was present a few days in Washington attending to national affairs, and gave us the opportunity of renewing his acquaintance.

ALEXANDER CRUMMELL.

THE TWO AFRICAS.

It would be interesting, if one could do it, sometimes to follow up a phrase and detect the misapprehension which words of very innocent import and of very considerable accuracy, if taken within just limits, have created. Of no phrase is this more true than that which describes Africa as a "dark continent." In parts it is a dark continent and the darkness is very great; but the same might be said of either North or South America and of many other lands where there is in some regions a very high degree of civilization. It is true, again, that in many countries of which this is true the area covered by a more or less advanced civilization is much larger than the civilized area of Africa. But the thing which is oftenest lost sight of is that Africa has been the home of great peoples, the scene of memorable acts in human history, and the theatre of achievements, not alone in arms, but in letters and art of a very high degree of excellence.

Of architecture, indeed, especially that of the Byzantine school, Africa may be said to have been the mother; and when it is written that Moses was "learned in all the learning of the Egyptians," the learning which is referred to was learning in many sciences and arts far in advance of its time.

The matter is of consequence because it directly concerns the future of the African race in its own land. Colored people (very slightly colored, many of them) are ready sometimes to raise an outcry of strong protest when it is suggested to them that the real future of the African race is in Africa. As a matter of fact, the great majority of those to whom this suggestion is distasteful are not Africans; they are Caucasians, with a very slight dilution of African blood. Such people, naturally enough, prefer the country to which by lineage they are most akin, though, as a matter of fact, from any high career in it they are well-nigh as largely excluded today as they were when the institution of slavery existed among us. Legislation can change a legal *status;* it cannot destroy a prejudice or extinguish a race antagonism. That such antagonisms ought to be outgrown may be true enough, but as a practical consideration it is wholly beside the mark if, as a matter of fact, they are not.

The practical question, therefore, still remains, and that is, "Where can an African have the best chance?" To that the answer would seem plainly to be, "Among his own people and in his own land." But one reason why the colored people have found this to be in more ways than one "a hard saying" is because the impression so generally prevails that Africa is nothing but a "dark continent," barbarous, barren, unhealthy, impassable. It is only when we look at that other Africa, which is not the product of the imagination built up upon the fragmentary foundation of a very partial group of facts, but rather the Africa of history, that we can hope to correct this impression.

I had a partial vision of this latter not long ago when, with an adventurous friend, I cut loose from beautiful Algiers and went, first southward and then eastward, into the interior. The traces of great roads, the remains of great cities, the still-surviving evidences of great enterprises, of wealth, of institutions of learning, of a vast commerce, of a splendid heroism, of a lofty religion, of everything, in one word, that makes a great people, were not far to seek. Time has blurred them, destroyed them

in many instances buried them deep out of sight. But the courage of the explorer, the patience of the scholar and the antiquarian have disinterred them, and, as in the museum at Olympia, the infinite persistency, the unwearied labor, and the rare learning of German students have re-created for us what was undoubtedly the most magnificent temple of its kind known to ancient times; so in Africa.

One of the cities in which we found ourselves in the excursion to which I refer was Constantine, in North Africa, bearing, it is true, today the name of that great Roman conqueror who overran the whole region in which it is situate, but still containing within its walls abundant evidences of that earlier and powerful people who named it *Cirta* or *Kirtta*, and who, as the inhabitants of Numidia, have left so distinct a mark upon the page of history. In those earlier days it was the seat of the kings of that powerful people, the Massylii, and the traces of its great pantheon still remain to reveal how great were the people who used it.

And as of Africa on one side of the continent so on the other. Morocco, Tangiers, and northwestern Africa, when the Moor crossed from thence into Spain, have shown us what the dark continent was capable of and what, under happier influences, it may yet bring forth. Today the access to Africa has become increasingly easy, and though its interior still remains largely a "*terra incognita*," enough is known to make it plain that, as in the past, it was the theatre of great men and great deeds, so it may become again.

It wants, most of all, the religion of Jesus Christ; but along with this it wants the best that our American civilization can give it, incarnated in intelligent, resolute, and high-minded negro colonists. H. C. Potter.

SETTLEMENT OF ARTHINGTON.

Arthington, Liberia, is well known to be one of the most successful settlements in that country.

In 1891 Prof. O. F. Cook, a scientist and keen observer, was sent out by the New York Colonization Society to investigate the condition of the country and people of Liberia. He was there for several months and then returned to the United States and

made a report of his impressions. He has recently been sent out again by the same society, better equipped for a more extensive exploration, and expecting to remain at least two years. Professor Cook is far from being optimistic in his report, but he says of Arthington: "This is perhaps the most flourishing Liberian settlement as well as the one farthest toward the interior. Great perseverance and enterprise have been and still are manifested by its inhabitants. It is back from the river, so that everything brought up has to be landed at Millsburg and carried three or four miles on the backs of men, as is the coffee going down. Nevertheless, very much has been done; several square miles of coffee have been set out, and a large part of this is in good condition and yielding profitable returns. All the land of the immediate vicinity is good for coffee culture."

It is, therefore, well worth while to look for the causes of the exceptional prosperity of Arthington.

In 1868 Mr. Robert Arthington, of Leeds, England, gave to the American Colonization Society £1,000, and specially stipulated that the money should "be laid out in sending persons to Liberia in whom it is unmistakably evident that they have the highest welfare of Africa at heart, whose heart and souls are bent on Africa's regeneration," and that the society should "feel happily assured that these are the right ones to go." This amount was supplemented from other sources.

On November 11, 1869, the "Arthington Company," consisting of seventy-nine persons, men, women, and children, from Windsor, Bertie county, North Carolina, embarked on the "Golconda," in Hampton Roads, Virginia, for Liberia. The record states that these colonists "possessed unusual qualifications for usefulness in Liberia, and appeared to come up to the requirements of the generous donor, whose name they bear and intend to perpetuate."

An elevated, healthful, and fertile tract of land, a short distance back from the right bank of the St. Paul's river and about twenty miles from the seacoast, was selected for this company, and the settlement was named, after the generous donor of the fund that enabled the society to found it, *Arthington*. This settlement from the first has been exceptionally prosperous, and it reflects the highest credit upon the philanthropist whose honored name it bears. There is every reason to believe it will continue to do so for many generations to come. At Arthington to-day

one will find industry and thrift, comfortable and attractive homes, good roads, well cultivated and productive farms, schools and churches, the reign of law and order, a happy and prosperous people.

The causes of the exceptional prosperity of this settlement are not far to seek. The sight of Arthington was back from the tide-water region—high, healthful, and a good farming country. Its founders were selected for their good character, intelligence, and enterprise. These two facts have controlled and will continue to control the destiny of Arthington.

In the efforts to civilize and Christianize Africa by the colonization of Negroes from the United States, the founding of a new settlement with a body of emigrants sufficiently large to make a complete community, with all the elements, a school, a church, &c., required by modern civilization, has an advantage over emigration by individuals or small parties that become only accretions to settlements already existing. Each well-ordered new settlement becomes a fresh germ of civilization, and may start from a plane of existence higher than that of its predecessors.

Back from the coast and present settlements of Liberia, on the plateaus and high and healthful hinterlands of the little republic, reaching out toward the Niger and the Soudan, are most eligible sites in abundance for making these new settlements. There are thousands of suitable American negroes who are most anxious to make a home for themselves and their children in Liberia. A few of these people have means enough to do this, but they are not yet in sufficient numbers to make practicable the scheme of founding new settlements in the way indicated; others have some means, but not enough to pay all of their expenses, while there are still other most worthy persons who have but little, if any, means with which to accomplish their intelligent and earnest desire to emigrate.

Transportation from this country to Africa is expensive. There is no direct line of steamers or even of sail vessels running regularly between this country and Liberia. Emigrants now go out by steamer from New York by way of Liverpool, England, and the fare for an adult is $74. Then there is the expense of transportation to New York and of support after arrival in Liberia while getting settled and raising the first crop of vegetables, &c.

The sum of $15,000 would enable this society to select about

fifty families and with them found a new settlement such as has been described, and it is believed that in no other way or place in all Africa can that amount be invested with a prospect of so great and lasting results.

Where is the philanthropist, another Robert Arthington, whose name shall be given to a distinct unit in the settlement of Liberia and the civilization and Christianization of Africa?

J. Ormond Wilson.

THE NEGRO OF THE UNITED STATES.

THE IMPORTED NEGRO.

Beginning with 1619 and ending perhaps in 1861, or for over 240 years, almost two and a half centuries, there was a more or less continuous importation of laborers from Africa to this country. For the present purpose we are less interested in the nationality of the traders, and the annual statistics of a traffic which has hardly lost its hold among civilized nations, than in the people who were transported and their descendants. The merest outline will be adequate regarding the traffic. At first it involved far less moral censure than dealing in ardent spirits does today, and whether the Dutch, who brought the first cargo, the English, who had an active part later, the enterprising Yankee merchants, who came into the lucrative pursuit, or the Spanish and the Portuguese, whose countries were convenient to the source of supply and whose colonies in the West Indies and South America enlarged the market, the business had at first almost free endorsement of nominally Christian nations and it had a long lease of life. A clause in the Federal Constitution provided that the importation of slaves should not be prohibited before 1808. The anticipation of that prohibition stimulated importations to a wonderful degree as the limit of guaranteed allowance approached. The moral sense of civilization was growing against the traffic. The northern States of our Union, in which plantation methods were not profitable, began to rid themselves of the slave system. In 1807 England abolished her slave trade. In 1808 the United States followed, and the traffic, which had gradually been sinking in respectability, passed into

the hands of desperate adventurers, unscrupulous and cruel, ready to face the risks of outlawry and to sacrifice human life freely for gain or to avoid detection or capture. Under its piratic form the traffic had a varying activity, and came to an end only when the whole slave system of the country was on the eve of dissolution. It seems to be as well authenticated as incidents not of official record can be that some smuggled importations were landed in this country after the breaking out of the war of the rebellion. A cargo is believed to have been landed direct from Africa in 1857 in South Carolina, one in Alabama in the same year, and one in Louisiana in 1861. The English colonies near the coast of the United States were made free in 1834, but slavery continued in the Spanish islands, and there is no question but that the convenient proximity of the West India islands and the existence there of a Negro population added to the facility of keeping the labor market supplied in the plantation States of this country.

The Negroes imported varied greatly in character from mild-mannered people captured in man-stealing forays to warriors of unyielding courage, born rulers of men, overcome in fierce conflict with enemies to whom the value of marketable captives was more important than the destruction of their foes. From the civilized standpoint all were ignorant and superstitious heathens; but there was a wide range in moral power between the black born to slavery in Africa and the captured chief or priest of a warrior tribe, though few such men survived battle with slave dealers.

The mass of the importations was from the Guinea coast and its vicinity, and whatever civilization they had was on a basis very different from that of modern Christian nations, if common to our ancestors. Tribes differed from each other in some particulars. In many there was polygamy; in some there was polyandry; what we sanctify as marriage ranged from a temporary to a permanent union. Man was the warrior, always armed for hunt or battle; woman generally did all other work and was the head of the family. The homes and the children were hers or belonged to her tribe. There was no marriage within the clan. The husband retained his membership in his own clan or tribe. With so broad a sweep as the slave trade took, instances occurred where just these statements would not

hold true, but the exceptions are insignificant beside the general truth.

Cannibalism existed, the sacrifice of slaves or even wives about the grave of a chief was common, fetichism and sorcery were essentially universal, and devil worship was common. Fetichism attaches a spiritual quality and power to everything mysterious. The stone that bruises the foot has a spirit to conciliate, the thorn that pierces the hand may be made a fetich, and so on without limit, including animals. Some spirit or other controls everything. The fortune in fishing or in pursuit of game is good or bad, according as some witchery or fetich influence is quiet or active. Very similar beliefs exist in the remnant of our Indians, as shown by Captain John G. Bourke and others. Whatever difference of opinion there may be as to detail, the general truths of these paragraphs have a very great importance in all our study of the Negro in the United States. It must be emphatically remembered that most aboriginal Negroes attributed every mishap and adversity to a malicious influence and every death to conjuring or witchery. The priests or priestesses, if such terms be not too extreme for these personages, designated somebody as having caused the death. It might end in a sacrifice of a slave or it might serve to turn revenge upon a rival. A universal disbelief in natural death and a universal belief in the power of fetiches and in the powers of the sorcerers, now popularly known as Voodoo doctors, male and female, for the most part characterized the imported African.

THE NEGRO DURING SLAVERY.

We will now consider what was the condition of the Negro in this country under the institution of slavery. This cannot be done without continual reference to the dominant race because of the close association and direct influence. It will be convenient to anticipate a third division of the discussion, namely, the condition of the Negro since slavery, sufficiently to give census tables that cover both periods at this point, with an explanation that the general term colored is so little affected by any other race in the regions of which we have specially to treat that it means persons of Negro descent wherever it occurs in citations here given.

Many of the major statements here presented rest upon documentary evidence for which direct credit can be given, but many incidental and minor statements cannot be so fortified. No such incident or allegation of fact is here given that is not either a matter of personal knowledge or a current belief in a community where the occurrence had a reputed existence.

The rule of slavery that the child followed the condition of the mother was but the rule of a stage of primitive society in which the child belonged to his mother's clan or tribe, no matter who his father was, and was not new to the Negro. This resulted in a multitude of light-colored people, legally and socially Negroes. The Anglo-American counts all with any mixture of Negro blood in the same category without stopping at maternal descent.

The following table gives the number of white and of Negro descent in the United States at each national census and the rate of increase of each:

Relation of White and Negro Population in the United States at each Census.

Census years.	Number.		Per cent.		Per cent. of increase from last census.	
	White.	Colored.*	White.	Colored.*	White.	Colored.*
1790	3,172,006	757,208	80.73	19.27		
1800	4,306,446	1,002,037	81.12	18.88	35.76	32.33
1810	5,862,073	1,377,808	80.97	19.03	36.12	37.50
1820	7,862,166	1,771,656	81.61	18.39	34.12	28.59
1830	10,537,378	2,328,642	81.90	18.10	34.03	31.44
1840	14,195,805	2,873,648	83.16	16.84	34.72	23.40
1850	19,553,068	3,638,808	84.31	15.69	37.74	26.63
1860	26,922,537	4,441,830	85.62	14.13	37.69	22.07
1870	33,589,377	4,880,009	87.11	12.66	24.76	9.86
1880	43,402,970	6,580,793	86.54	13.12	29.22	34.85
1890	54,983,890	7,470,040	87.80	11.93	26.68	13.51

Owing to the social confusion, the first census after the war, that of 1870, is generally regarded as untrustworthy as to the Negro population at the South. The preceding and the following tables are from the Compendium of the Eleventh Census, except that Missouri is added to the next table, it having been a recent slave State.

*Includes all persons of Negro descent.

PERCENTAGE OF COLORED* OF TOTAL POPULATION, 1790 TO 1890.

States and Territories.	1890.	1880.	1870.	1860.	1850.	1840.	1830.	1820.	1810.	1800.	1790.
South Atlantic division	36.83	38.71	37.87	38.37	39.77	40.69	41.95	41.60	40.41	37.60	36.37
Delaware	16.85	18.04	18.23	19.27	22.25	25.00	24.95	24.01	23.82	22.44	21.64
Maryland	20.69	22.49	22.46	24.91	28.32	32.30	34.88	36.12	38.22	36.66	34.74
District of Columbia	32.80	33.55	32.96	19.07	26.59	29.87	30.81	31.55	33.07	28.57	
Virginia	38.37	41.76	41.86	34.39	37.06	40.23	42.69	43.38	43.41	41.57	40.86
West Virginia	4.29	4.19	4.07								
North Carolina	34.67	37.96	36.56	36.42	36.36	35.64	35.93	34.38	32.24	29.35	26.81
South Carolina	59.85	60.70	58.93	58.59	58.93	56.41	55.63	52.77	48.40	43.21	43.72
Georgia	46.74	47.02	46.04	44.05	42.44	41.03	42.57	44.41	42.40	37.14	35.93
Florida	42.46	47.01	48.84	44.63	46.02	48.71	47.06				
South Central division	31.71	33.78	34.25	35.34	34.65	34.53	30.68	27.20	23.91	17.49	14.92
Kentucky	14.42	16.46	16.82	20.44	22.49	24.31	24.73	22.95	20.24	18.59	17.03
Tennessee	24.37	26.14	25.61	25.50	24.52	22.74	21.43	19.60	17.52	13.16	10.59
Alabama	44.84	47.53	47.69	45.40	44.73	43.26	38.48	33.19			
Mississippi	57.58	57.47	53.65	55.28	51.24	52.33	48.44	44.10	42.94	41.48	
Louisiana	49.99	51.46	50.10	49.49	50.65	55.04	58.54	52.01	55.18		
Texas	21.84	24.71	30.97	30.27	27.54						
Oklahoma	4.81										
Arkansas	27.40	26.25	25.22	25.55	22.73	20.91	15.52	11.76			
Missouri	5.65	6.75	6.86	10.03	13.20	15.59	18.37	15.87	17.36		

* Includes all persons of Negro descent.

The mass of the colored population is in the Southern States. The numbers in Northern States are relatively small, and they are so distributed in the general population that little need be said of them here except that the most independent characters were the ones to make homes for themselves in slave days as well as now. They are employed as porters on sleeping cars, waiters in hotels, barbers, cooks, and at general service, as well as in coal mines and iron works. There are a few farmers, and in the great cities an occasional lawyer or other professional man, besides preachers who are some times scholarly men. There are localities in some of the northern cities in which degraded poverty has settled where one may find black as well as white.

The small beginnings of the importation of black, superstitious savages were relatively important, since the Virginia colony into which they came was not only small, but it was the sole representative on this continent of English institutions in 1619, although the Dutch, the parents of modern English political ideas, had some hold about the mouth of the Hudson river.

The first Negroes were valued for their capacity for labor, and not much thought was given to the humanity embodied in their forms; yet even at Jamestown the conflict of opinion began which lasted as long as the institution of slavery.

Some general facts must be carried in mind in all the consideration of the history of the Negro in our Republic to explain conditions which appear contradictory and inharmonious. It would be tedious to follow, in rigid sequence of dates, events that had great influence on the condition of the Negro at emancipation. The popular erroneous impression in the United States and abroad is, that a group of free states gave a unanimous support to universal freedom, and a group of slave states gave a unanimous support to slavery, illustrating that impressions are sometimes stronger than convictions, as facts showing that no such unanimity existed are generally known. Passing by any dissent at the reception of the first cargo, fifteen years later the Swedes who settled along the Delaware river came pledged to have no slavery in their colony. The Swedish colony was the beginning of a flow of Scandinavians to this country, now of great proportions, and, few or many, the Swedes are entitled to a leading place on the anti-slavery side.

Although slavery for a time had a footing in all the colonies,

Massachusetts and Rhode Island were early on record against it, and gradually it essentially disappeared from all states north of Maryland and the Ohio river. Mason and Dixon's line, run as the southern boundary of Pennsylvania, became a famous political mark of separation. The Huguenots, from France, in the Carolinas; Oglethorpe, the English founder of Georgia, with his Lutheran followers; the Wesleys, founders of Methodism, who visited Georgia; the Quakers, who from time to time found homes in North Carolina, Maryland, and Virginia, into which latter State they flowed along the mountain valleys from Pennsylvania in influential numbers in the latter part of the last and the beginning of this century; the Dunkards, who overflowed from Pennsylvania into Virginia and Maryland about a century ago, and whose tenacious adherence to the hooks and eyes of their ancestors instead of modern buttons is but a minor mark by which certain of them are still recognizable at sight, particularly on the table-lands of what has become West Virginia; the Scotch Presbyterians that in part, like Quakers and Dunkards, followed down the mountain valleys—all these represented definite historical forces on the side of universal freedom. The Huguenots became blended in the general population. The Lutherans (Saltzburgers) became separated into two groups—one would not buy or sell negroes or rum for generations, but would provide for slaves if they came into their possession by inheritance or course of law without their own volition; the other would have nothing to do with slavery. Thus it occurred that in 1861 a Lutheran owned two slaves, while his brother would not own nor hire one. The Presbyterians came to represent a very wide range of belief and practice on this question. We find a Lutheran, a Quaker, and a Dunkard as well as a Moravian element infused into the anti-slavery sentiment of the slave States that was unwavering to the end, and we find a Huguenot, a Methodist, and a Presbyterian element that, though modified, was never wholly lost as an anti-slavery sentiment. It is very difficult to trace the history so as to do justice to all, and other important facts exist to demand recognition, but the facts named are established beyond dispute. There were, besides, multitudes of individuals opposed at heart to the system under which they lived. When any in all this mass of people yielded to the conditions in which they lived and participated in slavery, their

sympathies were far more with their work-people than is the case with the average employer of laborers. This tended to ameliorate slavery; it tended to build up the religious instruction of the Negroes, and in the process of time the situation developed incongruous facts incomprehensible at a superficial glance.

For public safety very stringent laws hedged in the action of slaves and of owners. In some of the States one could not free his slaves without removing them from the State, and certain free States would not admit them without a bond guaranteeing their permanent support. There were many who considered slavery wrong who had not energy or property enough to go through the struggle of setting their slaves free, but the Negroes' condition was modified by that element among the masters. Many could be named who left their native home and its institutions and making new homes for themselves set their Negroes free.

One of these was Edward Bates, a devout Presbyterian, claiming a Quaker ancestry identified with Jamestown, Attorney-General of the United States through part of President Lincoln's administration, who was born in Virginia, at his majority, in 1814, went to St. Louis, in Missouri, then likely to be a free State, and freed his slaves. There was a group of Presbyterians, who probably represented something of the southern migration along the mountain valleys, who took their slaves from northern Alabama and set them free in Illinois in 1837. One of these Presbyterians became a prominent anti-slavery lecturer and secured more than once the characteristic egging with which unpopular ideas were met in sundry places. The position of a multitude, of whom these are but instances, had a great bearing upon the development of the Negro from savagery to civilization.

Generally in slave States it was unlawful to teach slaves to read; no marriage of slaves had a legal charaeter; the slave had no standing before the law except in certain cases where slave testimony might have weight if no white testimony was balanced against it; he had no surname, and was simply Judge Brown's Sam or Colonel Smith's Tom.

On the plantations the Negro was mainly valued as a laboring animal, yet even when the planter was non-resident it was necessary to have nurses and cooks and body servants of various de-

grees, and inevitably humanitarian sympathies would make themselves felt.

In 1861 a lady accompanied a relative to his plantation, a little back of one of the cities of Louisiana, and she believed that she was the first white woman some of the Negroes had ever seen. She could not understand the jargon or language some of them used. She may have erred as to being the first white woman some had seen, but this seems certain: these Negroes had but little impress of Anglo-American surroundings; they habitually saw no white person except an overseer and rarely saw their owner.

There were occasionally owners who built chapels for their Negroes to hold service, and it was a general custom to have a portion of the church of the whites appropriated to the slaves. Of oral religious teaching they had quite as large a share as falls to the lot of mere laborers in free communities. In the sparsely-settled conditions preachers were not numerous and congregations were not readily gathered, and so grew the custom of gathering for a two or three weeks' meeting in the leisure season and concentrating people and preachers from a considerable region. That is the camp-meeting of the West and South or the bush-meeting of the South, primarily a great gathering of the devout under conditions named, but drawing to it a multitude of peddlers and others with lower motives, so that in densely settled regions with abundant facilities for weekly and even daily public worship the camp-meeting is but a memento of the past and must be guarded by stringent police regulations to prevent its being overwhelmed by those who come for other than religious ends.

Sometimes Negroes hired their time of their masters and went forth to work for wages. These often bought themselves and remained as freedmen in the States where they had been slaves, or went north. Such men had elements of strong character. One may wonder why this movement and the ransom of members of families left behind did not assume larger proportions. The encouragement was relatively small. It was not desirable to build up a class of free Negroes beside the slaves, and the north did not welcome them.

This leads to a showing of the condition of sentiment at the north as contrasted with the popular idea of a uniform anti-

slavery spirit. The pro-slavery mobs of northern cities need but be mentioned as reminders to any one who knows his country's history. The national laws favored the owner in cases of runaways and made the situation of a kidnapped freedman perilous. New Jersey did not really get the name of bondman off her records till a late day; the name slaves appears in the census of 1860, though covering but eighteen persons. It was hardly till the general abolition of slavery that every form of black bondage ceased. A condition somewhat like that terminated sooner, in Illinois, as mentioned below. Black laws, as they were called, putting special disadvantages upon Negroes, remained upon the statute books of several northern States till after the abolition of slavery; for example, Ohio, Indiana, Illinois, Kansas, and Oregon.

In 1807 Indiana Territory, whose laws continued in that part which became Illinois Territory in 1809, passed laws authorizing bringing in Negroes to be bound to service; those over fifteen years to any agreed time; those under fifteen, men till thirty-five and women till thirty-two years of age. It was enacted that slaves might be brought into Illinois Territory temporarily to work at salt works near Shawneetown, and the right of the French settlers about Kaskaskia to hold their slaves was allowed. It was not till 1846 that Illinois was freed by a Supreme Court decision from all these shades of slavery. In 1813 it was enacted that free Negroes coming into the Territory should be whipped.

The experience of the second governor of the State of Illinois was an illustration of anti-slavery sentiment among slave-holders and pro-slavery sentiment on free soil, of political complication and manipulation rarely surpassed in kind.

When his slaves were manumitted Edward Coles, an immigrant from Virginia, by the election of 1822 governor of Illinois, had not filed the required bond to guarantee their support. He was prosecuted for the omission and fined $200 in each of ten counts in the Madison county court on a jury verdict, from which an appeal was taken to the State circuit court. While that was pending the legislature passed a law releasing him from the penalty. The circuit judge declared the law of release unconstitutional and void. The case went to the supreme court of the State, where the law of release was sustained. All this happened on soil consecrated to freedom by the ordinance of 1787. It was

not a very cordial welcome to those who would go north to manumit slaves, or to slaves who would free themselves. Issues in Illinois and other northern States were discussed along with the proposition that arose from time to time to abolish slavery in the District of Columbia, and the servants of gentlemen in the south and the Negro families in the border States whose freed members were ever and anon passing back and forth to buy another member or to visit, caught some sense of it all, and even the dull roustabouts on the steamboats felt an influence at Cincinnati and St. Louis which they could not fail to convey to Memphis and Vicksburg and New Orleans.*

It is noticeable that in the last great popular debate, that of Lincoln and Douglas, from one point of view only a contest for a Senator's seat, really a battle of champions for the preservation of free soil on one side and for the extension of slavery on the other, the advocate for slavery extension was a native of Vermont, an extreme northern State, while the argument for freedom was maintained by a native of slave-holding Kentucky, who later, as President, issued the emancipation proclamation. When the armed struggle came the border States furnished men to both armies. The people of the Southern States occupying the mountain regions were never seriously pro-slavery and sympathized with the national Government, while classes in the Northern States extended their pro-slavery sympathies to the Southern, and brothers were often found in the opposing armies.

Personal servants enough came to Saratoga Springs, New York, to make influential centers of new light on their return, and this was but a single point for southern visitors who would take the risk of the fidelity of a slave to insure her return when her mistress was ready to go home with the children. Dense as darkness was on plantations given over absolutely to mammon, even there was liable to be a revelation through the restocking of the place by purchases from border States, either in the usual course of the traffic or when some fellow of mental vigor unyielding to such discipline as could be used in border States, was sold to the plantation as a white offender would be sent to prison.

* The leading statements as to Illinois can be verified partly in Ford's History of Illinois, partly in the life and letters of Ninian Edwards. Ninian Edwards was the territorial governor of Illinois, and he, as well as Thomas Ford, was once governor of the State.

There was a constant stream of Negroes from the border States to the plantations for punishment, to prevent loss by their escape to free States or Canada, a foreign land to which a few followed the north star, or in a deliberate traffic for gain. Every transportation of a border slave, or, in less degree, of a house servant from any part of the slave States to plantations run solely for cash returns, let some light into the minds of the heathen importations or the dullest of native-born Negroes.

In the midst of all the agitation the Negro was rising from savagery. Every discussion of gentlemen at their dinners when a colored waiter stood behind them, every expression in a coach with a colored driver, every political conversation in the presence of a body servant was a direct information of the importance he was assuming in national affairs. As Negroes sat in the white churches they caught the story of Moses and the Hebrew children, which was hardly second with them to the grace of Christ.

The Negro who bought himself was a leading type of thrift even as compared with white men, but the mass of the Negroes had no training in thrift. A soldier to whom a stated amount of food is given at fixed intervals is liable to lose the sense of forethought and care that is developed in men who have to plan to secure an abundance in harvest and make it last over the barrenness of winter. The plantation Negro was fed much like the soldier. The house servants and servants in the towns drew much of their living from the materials broken on the masters' tables.

With the swarm of servants and children supplies were mainly kept under lock and key, to be released as wanted, whether in the house pantry or the smoke-house. It was discouraging to attempt to have the incidental relishes and toothsome variety of households of the well-to-do in free communities, so that gardens were limited, and the cooking which made certain families and localities famous was for the multitude but the rude preparation of meat fat enough to fry itself and a plain corn cake. Even the poultry was mainly the perquisite of the slaves by whose attention alone fowls could live.

A party of summer excursionists in the Canada woods away from their headquarters for two or three days, with Indian guides and cooks, must watch them closely that they do not eat the

three days' supply in one, or make a full meal of cheese or other articles to be used only as accessory to staple food. This was every-day experience in slavery and it resulted in settling down to a monotonous diet for white and black over vast tracts of country capable of furnishing a most agreeable variety for the table. The occasional variation with game exalted the appreciation of the opossum, which taste the slave had the best opportunity to indulge.

In the plantation States plowing for planting and tilling, seeding and harvesting were seasons of active work when every available hand must be utilized every available moment. Even there the work was often given out in tasks, so that energetic, strong slaves gained hours of leisure. It is the pressure of these busy months that makes the basis for stories of hard task-masters, especially for slaves who found their tasks beyond their strength, but even on the best-adjusted plantation it must have been essentially impossible to arrange to keep the hands steadily employed through the year. With rare exception there must have been a slack time on the rice, the sugar, and the cotton plantations when the Negro did not lie down at night so tired but that he could spare a little sleep if he wished.

The Sundays were observed as days of rest as fully as anywhere, and the week between Christmas and New Years was almost absolutely free to the Negroes. Some persons had more slaves than they could keep busy, and others who did not own any or enough for their needs depended on slaves hired of their masters. Occasionally large numbers were hired in a single contract. At the Christmas holidays the ordinary hired Negroes were free to canvass for a change of employers.

The police system of the plantation was rigid. No Negro could go off the place without a pass, and the control of the quarters was in its way as complete as in a prison or a military camp. The same idea lay in the border States, where a strict plantation system could not hold and where individual ownership usually gathered but small groups. A thousand men in a military body with forty commissioned officers may impress one with an idea of perfect discipline, cleanliness, and order; but "chuck-a-luck" or some other gambling game may have its votaries there, and some venturesome fellow is quite likely to get by guards and sentries between roll-calls, when sleep is on the camp. Reduce

the forty officers to one, and that one alien to his men; he may keep the field hands at work, through Negro drivers acting like non-commissioned officers, and he may know that all lie down in their quarters at dark; he may be ready to note the first sign of movement by noise or lights, but he cannot know all that goes on within those quarters, nor every case of absenteeism in the night.

Away from the plantations, and especially in the border States, restless Negroes would for considerable intervals manage to visit at night and gather for various purposes until something aroused the community to the knowledge that the Negroes were too sleepy in the daytime for service and were in mischief at night. Then there would be an energetic revival of the patrol, who would ride the roads at night to deal with every Negro found unlawfully abroad.

Mount Vernon, Virginia, is known to more persons than any other old home in this country, so that a rough outline will at once suggest its value as preserving the type of the very best style of an old-time southern home. The pictures in general circulation give as a front view what was the rear so far as ordinary approach was concerned. The family dwelling had no dormitories for servants and no place for cooking. The buildings were arranged on a simple plan, so that the mansion, some ninety feet long, occupied a side of a quadrangle. The sides of the quadrangle stretching from the mansion each began with kitchen buildings, on one side protracted by a smoke-house and other buildings, below which were grouped the stables; on the other extended a garden and its greenhouse, with the Negro quarters still beyond. The fourth side of the quadrangle was open toward the country road. In the olden time saddle-horses were the general mode of conveyance, and one would ride in at the open end of the quadrangle, and a few rods from the house he would come to a horse-rack, no longer perpetuated at the Washington mansion, but still common at the south, made by setting two posts, some six feet high, joined at the top by a cross-bar, some ten feet long, having wooden pins set in it at an angle upward and with a lower cross-bar as a brace. A rider could dismount and pass the looped bridle reins under the top bar and back over a pin that sloped toward him, and his horse would have the freedom of his head with no risk of getting the reins

under his feet. He could then walk up to the big knocker which still is on the door and make his presence known, if all this had not been anticipated by servants who, perceiving his approach, took his horse as he alighted and warned the master, so that the guest had no opportunity to knock.

Each mansion was surrounded by an estate of hundreds of acres, and guests did not come over the long distances between their homes for a call. It was a proverb that one had not visited if he did not eat, and in suitable weather at Mount Vernon a part of the time was quite likely to be spent on the quiet side of the house, under the portico fronting the river, seen in the usual pictures.

The Lee mansion at Arlington has essentially the same outline of building arrangement. The door with its knocker has given way to a door without a knocker, and the once open space between the kitchens contains a modern water tank. These two mansions still retain features that indicate the old social life of master and slave, so far as slaves were employed about the house. Such complete establishments were not very common, and in the destruction of recent years most of them have perished, and such gardens as that at Mount Vernon were rare. They represent, however, the pattern on which wealthy planters endeavored to maintain their establishments, followed according to ability. Visits and entertainments were for all the adult members of the families interested far more than in our modern town society. Parents and young people rode together, and any acceptable admirer of a young lady joined the cavalcade of her family. As the guests arrived at the home of the host, servants were ready to take the horses as well as others to look after the riders. At a large gathering, servants of guests were likely to be conveniently at hand to render neighborly aid. If the darkness came on and the young people made up a dance, while their elders sat about and looked on, the servants peered in through the door and the fiddle was often in a Negro's hands. It would sometimes occur that a family of young people had a more wholesome fear of impropriety when a family servant was looking on than in the simple presence of their parents. The old squire's girls acknowledged that they were on their good behavior when Uncle Gabe, their preacher slave, was in the doorway. This was but one of the anomalies of the system.

On Sunday friends, especially young men, used to ride to their neighbors and to the homes where there was young company. In this at least one meal was involved. It was quite the custom of hospitality to welcome a guest for the night. This developed a quiet method of indicating disallowance to an undesired visitor. If his horse was promptly taken to the stable he was in good standing, but if the horse was left at the horse-rack his rider might mount as soon as he saw fit. "They let his horse eat post oats" came to be a saying to denote this social hint. All these phases of social life touched the Negro house servants. The darky boy was quickened into activity of mind as well as of body when the guests were riding up and he was catching the bridle reins or leading out the animals for the remount, and his elders in the cook-house or serving in the mansion had their wits quickened by every movement before them. It was not an important education for every one, but it was a mighty influence in educating heathen Negroes toward citizenship in a republic.

There is a Greek story of a slave who was asked Who should obey, the master or the slave? and he replied, "If a slave is a pilot or a physician, you must obey the slave." The Negro slave was not a physician; he was rarely a pilot; but the race track put many Negroes in supreme control over a limited circle of facts. The trainer, and in a more restricted way the rider, had a sphere of absolute authority. The boy that rode a Kentucky horse to victory in a four-mile heat before the assembled multitude got a revelation of power in himself as well as in the animal, and even the jockey who changed masters in the settlement of bets could never again be crowded down to the standard of a Guinea savage.

THE NEGRO SINCE SLAVERY.

Property.—No satisfactory statistical statement can be made of the property held by Negroes, as it is to so limited a degree that records of deeds give the race of the parties interested. In the States of Georgia and Virginia a separate return is made for property held by the colored people. The total population of Georgia at the census of 1890 was 1,837,353; Negro population, 858,815; the total valuation of property by the comptroller

general's report for 1892 is $421,149,509; the Negroes hold $14,869,575, or near $\frac{1}{29}$ (one-twenty-ninth) of the whole.

For Virginia, in 1890, the population was 1,655,980; Negro population, 635,438; in 1892 the total valuation of property was $300,717,366, according to the auditor's report; property held by Negroes, $9,425,085, near $\frac{1}{32}$ (one-thirty-second) of the whole. In the city of Richmond, Virginia, the Negroes are about two-fifths of the population. They pay near $\frac{1}{41}$ (one-forty-first) of the tax on real estate; one-third of the capitation tax; one-eighty-sixth of the personal property tax; one twenty-four-thousand-two-hundredth of the income tax, practically no income tax, which is collected on excess of net incomes of $600.

The States of Virginia and Georgia are exceptional in making definite account of property of colored people.

At the close of the war, in 1865, the Negro had very little he could claim in fee—too little to form a basis of comparison. A small number of churches devoted to the use of the Negroes may have had titles to their advantage, but for the most part the titles to churches then in use, as well as those since built, are recent acquirements. The property in the Negro churches stands at nearly twenty-seven million dollars. In the city of Washington some highly valuable real estate is owned by Negroes, and the aggregate held by them amounts in value to some millions of dollars. It is an impression among a large class of observers that the young colored people are not as thrifty as the former slaves—an impression quite as prevalent about young white men whose fathers held the plow or hoed the corn. The financial distress brought upon the country by our extravagance and speculative ventures has found the black man more provident in certain respects than the white man of like resources, at least in the National Capital. The Negro has fewer notes and mortgages on lots bought for a rise, and he has had a very small share in the attempt to turn the farms adjacent to railroad stations into town lots at city prices. He has been pinched in the lack of employment, but he often takes care of his rent better than a white man of like income.

In the south it was the custom of planters to borrow money upon the growing crop, and that has been perpetuated by the small cultivators of today. Supplies in the early season are bought and the crop is pledged in advance. With the poor

everything tangible is likely to be under a lien. The land is likely to be mortgaged; the tools, if of any value, are as likely to be under a chattel mortgage, and in expressive terms it has been said there's hardly a mule in certain districts without a plaster on his back in the shape of a lien. Cotton crops or any others whose future can be estimated are pledged, especially whatever cannot be eaten or used at home. Corn crops are not so much pledged, as the amount to be harvested for sale is wholly guesswork, with roasting ears and a readiness for home consumption by men and mules to be considered. The poor Negro is likely to have the enjoyment of a corn crop, but at best it is not the crop of a corn-belt State, and often is but a patch. Negroes and whites alike are under the weight of crop liens, and ignorance and poverty rather than blood determine the relative weight of the burden. The Negro sometimes escapes the grind of debt by being too poor to pledge anything for credit.

The Negro just now is peculiarly open to the persuasions of emigrant agents, and yet it would be hard to say whether whites or Negroes have been most open to the allurements of better prospects by change. Voluntary migration is less a habit with the Negro of the United States than with the white, so that the readiness to migrate from State to State or out of the country attracts more attention. There is an incessant change of location going on in narrower limits that does not tend to accumulation of resources or strength in social organizations.

At the same time there are spots where truck gardening is pursued as a new industry to the great advantage of both races. Such are the vicinity of Norfolk, Virginia, where lies one of the most noted districts of miscellaneous production; the vicinity of Augusta, Georgia, where one might say a county was a melon patch; points in the Carolinas and Florida convenient for shipping; points in North Carolina and near Little Rock, in Arkansas, superior for strawberries, and others for raising early vegetables along the line of the direct rail connection between the cities of the Gulf and western Tennessee, Alabama, and Mississippi and the cities of the north.

Many individuals can be found like a former Virginia black slave who lives on the heights overlooking the Potomac. No better native persimmons grow than on a tree which he planted. He has a comfortable home, chickens, fruit, and vegetables, and,

in his own words, he "never paid twenty-five cents for all you see on this place; I built the house and planted everything with these two hands." The conditions of service favor a class quite the opposite. A very large proportion of the house servants go home to sleep. They are generally allowed to carry home anything of food or clothing broken or worn so that the employers would make no further use of it, and there is a constant temptation to encroach on good family supplies. A set of indifferent Negro men will work in the busy season and settle down very comfortably in the dull season to live on the earnings of their wives and sweethearts at service or washing and the more or less broken victuals they bring home. One housekeeper says it is necessary not only to consider the quality of a servant one hires, but also the size of the family left at her home, as a gauge of the food that will be carried off as broken victuals.

Throughout the south there is a large element, perhaps, in the first instance, simply negligent and without care for the morrow in the most literal sense, content to drop work when enough has been earned to meet immediate want, without reflection upon the advantages of providing when one has opportunity to earn for the days in which one cannot earn. It is a very old custom to allow part or all of Saturday for going to the country town or the market place, and many fairly industrious people take two days of rest in the week.

The earnestly thrifty ones are content with Sunday and the time that must be spent in marketing, but many others gather who have no errand except the general sociability of the Saturday crowd. Peaceable and good-natured in the morning, leaning in groups against the sunny side of a building or the awning-posts of the stores in boisterous good feeling, a little whisky will fire the passions so as to put some feeling of danger in all the isolated households of the vicinity, at least till Sunday is over. These conditions are attracting thoughtful attention of public men, and it is seriously proposed to check the vagabondish element by calling every one found hanging about without occupation to account or putting him under penalty as a vagrant. The south has been wonderfully free from the white tramps that now trouble so many civilized countries; but with the multiplication of railroads and the growing density of population it will be more difficult to guard quiet homes without providing against both the

tramp and the loafer. It requires but a very small number of such characters to terrorize a community. It is not probable that all the mail and express train robbers in the country amount to more than a few score, yet every train must be run on the presumption that it may be attacked next. Poverty in itself is no disgrace, but it may become a foundation for crime when it is the result of rejection of every opportunity of acquisition, and statesmen and philanthropists are finding one of the most difficult questions for the immediate future just at this point. The plantation policing and the patrol almost absolutely vanished with the abolition of slavery, and a substitute adapted to present conditions is an instant need. The mass of the Negroes are still tenants of mere huts, without the responsibility that restrains owners from lawlessness, and nine hundred and ninety orderly, industrious tenants will not prevent the sense of fear that ten positive loafers, drunk once a week, will create in a county. Men frightened and maddened by outrages add to the terror by retaliatory outrages, and a stigma rests upon the community as far as telegraphs can tell the shocking details.

Education.—School records are but a superficial index of the forces that educate a people, yet, as they are tangible, we can gain something from them in estimating general conditions.

In 1890 there were in private schools in the south, Missouri included, 50,723 colored pupils, and in the parochial schools of the country 10,993 colored pupils, all but a few hundred in the former slave States; so that for round numbers we may say 61,000 are to be added to the public school enrollment of Negro pupils in those States, bringing the total enrollment up to a little over 1,349,000, which may be more easily remembered as just under 1,350,000, who were at school at some time in 1890 in the States where the mass of the Negro population is.

Of those in professional schools, 813 were in theological seminaries, 65 in law schools, 274 in medical schools, 29 in schools for training nurses, 3 in schools of technology, 2,166 in schools for pedagogy. Of those studying theology, law, and medicine, all but twelve were men; of those studying for nurses, all were women; of those training for teachers, about 54 per cent. were women. About five-sixths of the pupils in the schools other than public were in those under the control of religious bodies. In the parochial schools the Catholics have about three-fifths of

the pupils; the Protestant Episcopal church has nearly one-fifth; the Lutheran church the largest portion of those remaining. In all forms of denominational schools the prominent denominations named in the order of their pupils are: Congregationalist, Presbyterian, Methodist, Catholic, Baptist, Protestant Episcopal, Lutheran. There are a number of large industrial training schools included among these private enterprises, some of which receive help from public funds and are therefore, by some persons, considered as public schools. The peculiar conditions under which public and private efforts are combined, generally in the south and exceptionally in the north, where a similar custom was general within the memory of middle-aged men, are unknown to most of the younger people in the States where free-school systems prevailed before the civil war. It became necessary in the census to lay down as a rule that a school should be counted as public that was responsible to public officers, and that a school should be counted as private that was controlled by private individuals or corporations, though the public school might eke out its funds by tuition bills and the private school might receive support from public funds. This was not a complete solution of the difficulty, since in the same house those teaching a public school till the public money was exhausted might have a private school part of the year, especially if they owned the whole property and took the children for free tuition only for an agreed term. It is not necessary to extend the explanations to be found in the census report on education here further than is necessary to understand the situation of the Negroes.

The policy nearly uniform at the south is that the community shall provide the house and the State will aid in paying the expense of teaching the school. In the open country fuel is an insignificant item. The county is the general unit of local government instead of the town or township, as at the north. Local taxation by the town or by the school district, as now generally practiced at the north, to make good all deficiencies of other public funds to render the schools wholly free of direct expense to the pupils for tuition, is far less customary at the south. Compact bodies of population forming cities or independent districts are very often empowered to levy local taxes for school purposes, so that the school systems of these compact groups can now be compared more fairly with those of like groups in other parts of

the country. The whites and the blacks have separate schools, but they are treated alike in the distribution of public money unless in some exceptional and illegal instances. The ownership of property lies mainly with the whites, a greater share of whom are stable residents. In some localities there are bodies of Negro owners, but the greater part are shifting tenants, without much property and without the zeal of local interest. Take, for example, a community large enough to maintain a large white and a similar Negro school. The State has as much money for one as for the other, but not enough to maintain them to the full nine or ten months called for by urban, or city, standards. The white proprietors may manage to collect a subscription adequate for a good building and for rounding out the sum needed to pay expenses for the required time. A frequent form of public benevolence at the south is the donation by an individual of a property for a public school. The Negro in his poverty cannot contribute much either for building anything better than his cabin or for extending the term when the public money is spent.

The comparisons of school property north and south and of funds raised for schools fail to do full justice when they omit to note that a large part of the property used by the public for schools at the south does not appear as school property in any public record, and the funds used in lengthening out public school terms by subscription or tuition do not usually appear in the record. At present such sums cannot be definitely ascertained, but they form an important part of the expense to the community that maintains the school. The south is relatively sparsely settled; the recuperation from the destruction of war, wonderful as it has been, has not yet brought the south to the ability of the old free-school States in raising money. Poor, sparse communities in any State will make an indifferent showing of figures when compared with dense, wealthy localities, though the very trials of their situation may develop some superior characters.

It is customary for white or black in large portions of the south to put up buildings which may cost no money beyond what is paid for glass and hinges, and sometimes even those are omitted. Some one gives permission for erecting a building on his land,

the adjacent forest supplies logs, a bee of those interested gets up a hut roofed against rain and the hot sun, and the value of school property stands at zero in public records, though it may mean much to the people who use it. Any sort of available semi-public building is likely to be utilized for the school. In Kentucky alone 140 Negro churches are recorded as thus used for public schools.

If we look at the figures of professional students and search the record of the neighborhood schools, with their brief terms and their poor teachers, we may well sympathize with those leaders of organized effort for the Negro who doubt whether all that is done makes a gain in proportion to the gain of population. On the other hand, if we consider that only exceptional individuals in the Negro race at the south had education enough to read and write forty years ago, we may take courage and hope confidently for further improvement.

The report on education for the eleventh census gives the following figures for the recent slave States, showing the apparent relation of public common school enrollment to population, white and colored, 1890: Population—white, 15,493,323; colored, 6,944,915. Public common school enrollment—white, 3,358,527; colored, 1,288,229. Per cent. of enrollment to population—white, 21.68; colored, 18.55.

The apparent relative gain in public common school enrollment, white and colored, in the same States, 1880 and 1890, is given as, gain in number—white, 1,056,723; colored, 490,943. Per cent. of gain—white, 45.91; colored, 61.58. These figures are slightly modified by the omission of pupils under eight and over sixteen years of age in one State for the computation, they having apparently been omitted in 1880 from the account.

The most serviceable work in the education of the Negro is in those efforts which aim to teach him thrift and connected industry while showing him the use of books, and the Negro students who go out to teach brief terms between the planting and harvest and harvest and planting, in which they themselves participate on their little properties, have great promise of good before them.

Health.—The Negro is a tropical man and he is in a hostile climate in cold regions. A very small part of the United States

approaches his natural surroundings in annual temperature. It may be roughly outlined as a belt reaching from the mouth of the Chesapeake bay southward, embracing the coast of the Gulf of Mexico and extending inland as far as the tide flows up the rivers, or to what is called the fall line—that is, the line from which the rivers flow to salt water without falls. In general this will not be more than eighty miles from the coast, but there are exceptional cases where the lowlands of river valleys furnish a semi-tropical climate at a greater distance from the coast. The true fall line of the Mississippi and that of the Ohio are a few miles up each river from their junction at a geological anticlinal known as the grand chain, although the tide does not reach so far. The overflow of lowlands in flood time restricts the area of river valleys available for habitation.

The extreme southeast counties of Missouri and the western counties of Tennessee are good cotton counties, but they are the outposts of its cultivation as a staple, though under the stimulus of war prices thousands of bales were raised in southern Illinois, and in early days settlers in the Sangamon country, as it was called, in the central part of Illinois, raised cotton for home-made thread. As we approach the highlands, of which the Appalachian chain of mountains is the culmination, stretching from the ungenial north like a back-bone down into the Gulf States east of the Mississippi, or go back to the highlands of Missouri, occupying almost all the State south of the Missouri river and east of the Osage, or the highlands of Arkansas and of Texas, the Negro is uncomfortable. In the eighty-mile strip mentioned along the coast, in almost all Louisiana, southeastern Texas, half of Arkansas, and exceptional counties of Missouri and Tennessee, he may be regarded as comfortable, though the cold presses him at times within these bounds. It requires powerful reasons to carry the Negroes out of these limits, and for the most part those who have gone to northern States have kept near the valleys of the rivers that flow out to the south. New Jersey has a considerable colored population compared with other northern States; but two-thirds of the State may be deemed as a valley along tide-water, compensating for a northern latitude by low altitude and a sandy soil. Neither in New Jersey, however, nor in Kansas, to which Negroes were induced to go in

hope of a relatively superior social standing, is the number great, except as compared with the ratio in other northern States.

All other things being equal, the Negro tends to the warm regions, where frost is seldom known. All this has to do with the diseases that befall him. He has not only to endure the relative hardship which he shares with whites of like worldly possession, but, like the magnolia and the sweet-scented shrub of the Gulf States, he may go far north, but with a continually increasing risk of overstepping the power of endurance and with an increased necessity of artificial provision against inclement conditions.

The so-called "black belts" are inevitable. Just as Scandinavians push to the northern parts of our country to find a climate to which they are inured by generations of hereditary training, so the Negro tends to lands adjacent to the Gulf of Mexico and the lower Mississippi river, and indications already warn us that we may lose his help in our fields and workshops as he swarms into the islands about the Gulf and to the shores of the mainland beyond, the counterpart of tropical Africa.

The city of Washington, District of Columbia, capital of the nation, with its wide streets and lines of shade trees, with a water supply of unwonted excellence, and a drainage system, even if faulty, far better than that of many other cities, is popularly regarded as a model city for beauty and health. Its population may be roughly stated to be two-thirds white and one-third Negro. The deaths of Negroes and the deaths of whites may be roughly stated as equal for a series of years—that is, the rate of mortality is twice as great among Negroes as among whites. In Baltimore there are about one-fifth as many Negroes as whites.

The report of the board of health of the State of Alabama for the year 1892 cannot be deemed as of high value for minute comparison by reason of imperfect returns, but it represents the effort of the State to build up a trustworthy system of records and gives us a view of the rural conditions. The population is given as 782,233; white, 429,625; colored, 352,608, or five negroes to six whites. There are reported births—white, 10,819; colored, 8,237; stillbirths, white, 310; colored, 350. The deaths reported are 7,820; white, 3,720; colored, 4,100. Death rates—white, 8.65 per 1,000 persons; colored, 11.60. The returns published by the

State of Virginia show a higher rate of mortality for the Negroes as compared with that of the whites.

The following table of the comparative annual number of deaths in each thousand of the population for the two races in southern cities is from vital statistics of the District of Columbia and Baltimore, prepared for the eleventh census by Dr. John S Billings, U. S. A.:

Cities.	Death rates, stillborn included.		
	Aggregate.	White.	Colored.
Average	27.45	22.66	37.98
Atlanta, Ga	24.84	18.28	33.57
Augusta, Ga	27.42	18.63	37.03
Baltimore, Md	24.75	22.61	36.41
Birmingham, Ala	42.94	35.15	53.24
Charleston, S. C	41.23	24.75	53.94
Chattanooga, Tenn	27.87	21.36	36.42
District of Columbia	25.85	19.79	38.22
Galveston, Tex	24.58	24.37	25.28
Knoxville, Tenn	37.72	34.89	44.80
Lynchburg, Va	28.77	13.53	44.16
Memphis, Tenn	26.31	23.37	29.97
Mobile, Ala	33.82	26.05	43.75
Nashville, Tenn	18.07	14.39	23.92
New Orleans, La	28.40	25.41	36.61
Petersburg, Va	33.47	23.72	41.80
Raleigh, N. C	32.02	26.87	37.16
Richmond, Va	29.62	22.25	40.80
Savannah, Ga	35.66	29.04	41.47

Wherever we turn, whether to the tide-water cities or the mountain valleys, the cities of the uplands or the rural districts, we are confronted with a record unfavorable to the vitality of the Negro as he is now situated in the United States. If it were possible to take blacks and whites and set all those of mixed blood out of the comparison it might be more favorable to the Negro or it might not, but our statistics are, with rare exceptions, based upon a classification that places all with traces of Negro blood through either father or mother among Negroes. If it were possible to take whites of the same pecuniary standing as Negroes, person for person, there is little doubt that the showing would be more favorable for the Negro; and some years hence, if the

Negro increases his average command of resources and poor whites crowd him up out of the lowest alley tenements, as already importations from the south of Europe begin to do in certain localities, the Negro showing may be relatively better. It is best here to limit ourselves to specific conditions at Charleston, South Carolina, a city noted for the high average of its scientific and sanitary reports for a long term of years, adding some bits of explanation from Savannah, Georgia, that we may have a hint of the interpretation put upon the circumstances by those longest and most intimately acquainted with them. Percentages and items vary as we go from point to point, but the great fact of disproportionate mortality of the whole Negro group as now counted, when compared with the white group as now counted, remains uniform.

The fourteenth annual report of the State board of health of South Carolina for the fiscal year ending October 31, 1893, contains the annual report, 1892, department of health of the city of Charleston.

The following table is taken from that report, with columns of death rates added to make the facts comparable at a glance with the other tables quoted:

Comparative Mortality (Charleston, S. C.).

Years.	Whites.				Blacks and colored.			
	Population.	Number of deaths.	Proportion of deaths.	Rate per 1,000 population.	Population.	Number of deaths.	Proportion of deaths.	Rate per 1,000 population.
1892	28,870	586	1 in 49	20.41	36,295	1,317	1 in 27	37.03
1891	28,870	553	1 in 52	19.23	36,295	1,371	1 in 26	38.46
1890	28,870	511	1 in 56	17.86	36,295	1,310	1 in 28	35.71
1889	27,605	516	1 in 52	19.23	32,540	1,431	1 in 23	43.48
1888	27,605	492	1 in 56	17.86	32,540	1,375	1 in 23	43.48
1887	27,605	549	1 in 50	20.00	32,540	1,316	1 in 24	41.66
1886	27,605	571	1 in 48	20.81	32,540	1,596	1 in 20	50.00
1885	27,605	487	1 in 56	17.86	32,540	1,250	1 in 26	38.46
1884	25,000	592	1 in 42	23.81	27,286	1,215	1 in 22	45.45
1883	25,000	540	1 in 46	21.74	27,286	1,285	1 in 21	47.62

This table places the general fact sharply before us that year by year for ten years mortality has been greatest among the Negroes.

Total Deaths from Certain Zymotic Diseases (and Consumption) in Twenty-eight Years—1865–1892.

Causes of Death.	Totals.	
	White.	Colored.
Smallpox	60	489
Measles	84	111
Scarlet fever	120	54
Diphtheria	552	225
Croup	105	75
Whooping cough	125	913
Typhoid fever	458	798
Typhus fever	8	18
Malarial fevers	264	495
Puerperal fevers	57	142
All diarrhœal diseases	1,273	2,758
Cerebro-spinal meningitis	63	60
Yellow fever	257	27
Totals	3,426	5,565
Consumption	1,402	4,405

This table, abridged from the Charleston report, includes many diseases which are irregular in their occurrence. The only groups of diseases which have caused deaths in both races in every year are typhoid fever, malarial fevers, "all diarrhœal diseases," and consumption; all severest upon the Negroes.

During most of this period the Negro population was less than ten per cent. greater than the white; yet the mortality from typhoid fever is almost 75 per cent., from malarial fevers 80 per cent., for diarrhœal diseases more than 116 per cent., and from consumption more than 214 per cent. greater among the Negro than among the white population. There were three years in which no deaths occurred among the Negroes from puerperal fever and four other years in which none occurred from that cause among the whites; yet, on the whole, the deaths of the Negroes from puerperal fever exceeded those of the whites by nearly 150 per cent.

The explanation of this excessive mortality among Negroes will be attributed off-hand to poorer sanitary arrangements, poorer living generally, and poorer care in sickness, which, in a general way, is likely to be correct, since the average Negroes have not yet accumulated means to live like the average whites. Two or three comparisons suggest, however, that the Negro is more susceptible to certain diseases and less susceptible to other certain diseases than the whites in like conditions. Allowing that better conditions would lessen consumption, diarrhœa, and typhoid fever, we find a low rate among colored of diphtheria, peculiarly a disease of dirt and neglect, which claimed white victims every year, but no colored in two years, and in all the period took but 40 per cent. as many colored as white victims. What shall we say of the experience with yellow fever in the four years in which cases occurred? In 1866 there was but 1 death, white; in 1871, 190 deaths, white. 23 colored; in 1874, 37 white, 3 colored, and in 1876, 29 white, 1 colored.

The report of the health officer of Savannah, Georgia, for the year 1889 is made part of the mayor's report for the same year. Its details are of the same tenor as those of Charleston. Its highest value for the present purpose lies in its supplementing the Charleston report by some explanations of the greater Negro mortality. The following table is part of a table in the Savannah report and shows the general conditions for eleven years:

Comparative Mortality, White and Colored, 1879–1889 (*Savannah, Ga.*).

Year.	Population.		Number of deaths.		Annual ratio per 1,000.	
	White.	Colored.	White.	Colored.	White.	Colored.
1879.....	17,493	15,163	416	686	23.7	45.1
1880.....	18,229	15,019	462	885	25.3	58.8
1881.....	19,114	15,765	557	903	25.3	57.2
1882.....	20,514	16,819	375	740	18.2	43.9
1883.....	23,839	16,652	488	659	20.4	39.5
1884.....	25,362	19,150	466	703	17.9	36.7
1885.....	25,720	19,111	333	659	13.7	35.4
1886.....	26,675	19,111	458	953	17.1	49.8.
1887.....	29,136	23,691	458	798	15.71	33.68
1888.....	32,000	25,000	366	665	11.45	26.60
1889.....	33,000	27,000	384	685	11.65	25.37

In Savannah the Negro population has varied from 10 to 25 per cent. less than the white in the different years, but the deaths of the Negroes have every year greatly outnumbered those of the whites, and the average ratio per thousand population has been over twice as great for Negroes as for whites. This city, in a latitude that we would deem more favorable than that of Washington, has a higher colored mortality than that of Washington. The explanation of the high mortality among Negroes in Savannah may be given essentially as stated by Dr. William F. Brunner, health officer. His report contains an item—undefined causes of death, white, 6; colored, 133. With this as a text Dr. Brunner says:

"The great number of deaths among the colored people coming under the head of undefined is a subject for serious consideration. All deaths coming under this head occur where there are no attending physicians and no satisfactory explanations are made concerning the sickness of the decedents.

"It will be noticed that two hundred and thirty persons have died without medical attention.

"In the majority of such deaths the relatives of the deceased person are to blame, as they often neglect to seek medical advice.

"In some cases that I have carefully examined I have detected the most inhuman neglect on the part of Negro parents.

"While it is a disagreeable duty to perform, I would also say that many Negroes die because they are unable to secure medical advice.

"Provision has been made by ordinances of the city to provide medical attention for those persons who are unable to pay for medical attendance.

"Of the two hundred and thirty (230) deaths occurring where no physician was in attendance seventy-three were east of a line drawn from north to south, using Bull street as the line, and one hundred and fifty-seven west of that line.

"I have before spoken of this matter. I now reluctantly embody the above facts in this my annual report."

Under the head of "Fruits" Dr. Brunner says:

"The crops of fruits indigenous to this country were in superabundance last summer, and, as a consequence, the market was often glutted with the overripe fruit, eagerly sought after by the Negro population.

"A new fruit trade having been opened up with Central America, much of the refuse bananas and oranges are ravenously devoured by loafing Negroes.

"As far as it is possible to do so the firms importing the fruit have driven these crowds from their vessels.

"During the watermelon season it is a hard matter to keep River street clear of the melon rinds, and at times the market dock is covered with decaying melon refuse."

The rate of still-births among the Negroes is higher at Savannah than at Charleston. Dr. Brunner throws light on the excessive mortality connected with births in this wise:

"The medical profession, always glad to coöperate with the city authorities in carrying out laws which touch their profession, have aided me by promptly reporting cases coming under their notice. Most of the intelligent midwives have also reported cases happening under their care, but there is a small army of ignorant 'grannies' or Negro midwives who carry on a large and nefarious business, killing many infants among the colored people who, if left alone, would survive.

"These persons can neither read nor write, and when I find them attending Negro women plead ignorance of the new law and afterwards carefully conceal their work.

"There were, as will be seen by the table, one hundred and fifty-six (156) still and premature births among the Negro women during the year 1889.

"A Negro woman by nature is a good breeder of children; strong and healthy, not malformed by fashionable methods of dressing, so prevalent among the whites, she should be less apt to bear a dead child than a white woman. * * * It will continue to grow until measures are taken to prevent the killing of colored infants *in utero*.

"A midwife law requiring all persons practicing the calling of midwifery to pass a satisfactory examination before a medical board should be passed, with a heavy penalty for violations of that law."

For comparison, let it be observed that the death rate for England and Wales in 1891 varied from 16.5 for 1,000 living in the best parts of rural England to 21.1 in the city of London. Scotland reached a death rate of 20.7 in the same year, which was the highest since 1878, and the city of Glasgow had a death rate of 23.

Religious and Humanitarian Societies.—So far as figures go, the Negro is as fully imbued with religion as the white man. It is very difficult to gain any clear idea of the moral force of religion. At one extreme there is the latest imported African superstition perpetuated in the degradation of abandoned plantations, where the Negroes have been essentially left to themselves since the

war broke up their owners and ended the residence even of the white overseers, who used to brave miasma for their employers, who were resident at most only during the winter season. At the other extreme are those whose Christian experience, faith, and worship are evidently of the most exalted character. Between these extremes are all possible shades, and every one who studies the condition of the race in this country is liable to a bias in estimating the relative power of any grade of belief or practice. Two men may form widely different opinions in the matter, each of whom has a line of absolute facts as his foundation. Statistics are but superficial indices of religion, a sort of counting of badges and professions, that helps a little to judge what men are trying to do, but at the best giving very far short of a clear view. To know the lowest depth of religious ideas one must recall the worst things he ever read in the works of African travelers and remember that the devotees of these rites were transported to our plantations, in the most isolated of which their barbarisms would continue except that spectacular features, liable to attract the hostile attention of an overseer, would be driven into concealment. There is hardly an abomination named in the Hebrew and Christian scriptures as existing somewhere in some stage of society in thousands of years that did not find a place in heathen Africa and come over the Atlantic ocean in the slave ships. The facts cannot be commonly spoken of here with greater propriety than we could discuss the operations of the dissecting-room in the parlor. Paul, writing of a higher civilization, had to say, "It is a shame even to speak of those things which are done of them in secret."

At the National Capital a Voodoo doctor is one of the personages occasionally developed in the police court. A Negro in Maryland of such aggressive religious character that he could not eat a meal where he was at work without asking a blessing so loud as to be heard over the premises was taken sick and presently became frightened at his condition. A Voodoo doctor was called from Washington. After various mummeries a quantity of black bugs were shown in a bottle, which the Voodoo claimed to have taken from the sick man, who did not, however, recover. This Negro had been born and brought up in one of the most favored spots imaginable.

A prisoner at the jail in the District of Columbia was found to

have a human hand which had been exhumed and the fingers sold for amulets. That hand is still preserved. A feather ball is in the Smithsonian Institution which was used in North Carolina to lay on doorsteps to produce ill luck. A gentleman at Memphis had a cook, Mary, and a waiter, William. Mary ordered William about till he resented it and refused to do her bidding. She gave him a peculiar look with certain mutterings. Shortly afterwards he found a little bag in his overcoat pocket, which he dropped as quickly as possible, and to avoid touching it further kicked it out doors. He took Mary to task for an attempt to conjure him, which she denied, but demanded that he should bring her the bag, which he would not touch again. Coming to the house in the dark, he found Mary down on her hands and knees, mumbling and sprinkling a powder across the doorsteps. His master found that he was about the premises and called him, but the line of powder had been laid to bring ill luck to him when he crossed it to enter the house, and he could not be induced to come in until his master called for a broom and swept off the powder line before a door.

Snakes and lizards and the lower animals generally have great importance in the moral world of a very large number of Negroes. Even a devout Methodist cook in Virginia, kneading her bread, picked up a pinch of salt to throw over her shoulder to ward off ill luck when a cock flew upon the fence and crowed. The grosser forms of Voodoo belief and practice are not to be learned by direct approach. Nobody could be apparently more ignorant of their existence than the very men who carry horrid objects for luck or depend upon charms to conjure their enemies, but a search of an arrested person lets in occasional light.

The emotional nature of the Negroes finds expression in their religious services. There is all the variety of worship found among white churches, with relatively more zeal in the singing and prayer. The preachers are still very ignorant as a body, although there is an increasing number of educated men. The Negroes are peculiarly liable to imposition by shrewd rascals who find the office of preacher a means of power, and many of the Negroes have come to consider this class of preachers as a demoralizing element.

A devout Negro preacher seems to have special perception of biblical promises, parables, and prophecies, so far as they touch

daily life. A missionary who lived on the Gaboon river more than a generation and who reduced the Mpwongwe language to writing said that the Mpwongwes could understand perfectly the prophecies of Isaiah when read to them because the poetic disguise was so completely in harmony with their own modes of thought and expression. No white doctor of divinity could make a more graphic presentation of the return of the prodigal son or treat its moral teaching better than was done by a black man whose formal education hardly extended beyond an ability to read and speak with general accuracy.

There are colored preachers who do not hesitate at themes that demand the highest scholarship. A black preacher who had enjoyed better privileges than the one just cited took up the subject of evolution. After the fashion of some white clergy who advertise obnoxious material which their hearers would never find without their help, this preacher warned the young men not to read the works of certain evolutionists. In a strain of eloquent reasoning he settled one point more clearly than white clergy generally succeed in doing when they take the subject into the pulpit. Referring to the difficulty in making an unbroken series of development from protoplasm up to man, he said, "They tell us, brethren, there's a missing link. I tell you, brethren, there's no missing link; there's a whole chain gone."

The Negro took his Christianity from the white man, and while the educated white man has built up his worship with such elements of education as the printed Bible, prayer book, and the hymn book the Negro in his illiteracy was making more of those elements not requiring ability to read. The Negroes now have professional evangelists, white and black, to some extent. On recent nights while the great Convention hall in Washington was packed to hear a white evangelist there were similar meetings in Negro churches. At least one Negro preacher was directing his ushers that the room contained as many as could be comfortably accommodated and they must close the doors against any more. Every spot of standing room was crowded, so that when the mourners filled the front seats and the preacher made a further appeal it had a very familiar sound to those who have been in similar white meetings, "If there's one here who wants to be offered in this prayer—we are so crowded that you can't well get down here amongst these mourners—just hold up

your hand right where you are." Some were shouting and gesticulating in their rapture, while moans and lamentations at times almost drowned prayer and exhortation. As the hour grew late the preacher said, "Now, you don't want to think that Christ is down under the benches, but get right up off your knees and remember that Christ is in the heavens. We exhorted you and sang with you and prayed with you last night till it was very late and tried to pull you through, but we can't stay here so late tonight and be disorderly; just let Christ come right into your hearts."

Prayer and song and exhortation occurred much as the needs of the moment dictated. The singing was without books, in part standard hymns, such as Cowper's "There's a fountain filled with blood," to which a chorus was appended:

> Savior wash me, wash me in that flood,
> And I'll be whiter'n snow.

In much of the singing an improvising leader sang a line apparently partly recalled from familiar sources, partly phrased on the inspiration of the moment, with a vast amount of repetition, and return to the same lines that recalled a night in slave days when a good old black man, about to start to Kentucky to buy another of his daughters, came in from his work to sing a little, and after singing many lines derived from various hymns excused himself, saying, "There are forty-eight verses in that hymn, but I disremember the rest." The congregation joined in the leading line more or less fully, according to the readiness with which they could anticipate its words, but the response on the chorus was hearty.

One song ran like this:

> If you love my Lord, if you love my Jesus,
> I want to know, I want to know.

repeated till chorus and leading line were indistinguishable, varied by the interjection of such lines as—

> Catch on salvation, catch on salvation,
> Give me your hand, give me your hand.

This latter line calls up the hand-shake exercise of a stirring Florida meeting, not confined to Florida, however. The whole audience is in motion, the men moving in a circuit in one direction and the women in the other, swinging and shaking hands

with those opposite as they pass, shouting and falling in exhaustion or "the power," with occasional extravagancies that would not be credited on the statement of a stranger. Fancy the feelings of a good Baptist clergyman who was in the habit of spending his winters South and preaching as he had opportunity, in the days before the war, when his city congregation took the start of him with this movement up and down the aisles of the church and he turned to the pastor at his side, exclaiming, "Why, I can't do anything with them."

The song which seemed to take hold of the audience most fully, every one seeming to anticipate the cadence and swaying in harmony with it, had this chorus:

Death comes creeping everywhere.

Some of the leading lines in this last-named song were:

In the valleys, in the valleys of the mountains.—*Cho.*
Satan's a liar and a conjurer, too.—*Cho.*
If you don't repent, he'll conjure you.—*Cho.*
Satan's mad and I am glad.—*Cho.*
Satan shot a ball at me.—*Cho.*
He missed me and hit my sin.—*Cho.*

There is a trace of the witchcraft, sorcery, Voodoo belief in the conjurer of the second and third lines, and this not among ignorant, neglected descendants of late importations of African heathen, but in a church with an excellent choir for stated services and worshipping in a good city edifice less than a mile from the residence of the President of the United States.

A change of methods among the Negroes is seen in their management of baptism in the District of Columbia. Ten years ago as spring came on there were great gatherings at the river or one of its branches, and immense crowds covered the banks and adjacent roofs to look on when scores were baptized in succession. Now the Negro churches in Washington are either equipped with baptisteries or they generally arrange for the use of baptisteries in sister churches, so that from 20 to 150 in succession have been dipped or immersed this year on many occasions to an aggregate exceeding 1,500, with services almost wholly in the buildings, some of which are equipped with apparatus to warm the water.

The gains in Methodist churches have been large, but they do not attract so much public attention. The conditions at the Na-

tional Capital illustrate what is going on elsewhere in some degree. The congregations more and more depend on hymn books, and it is not easy to get a modern Negro city choir to sing plantation melodies made famous to English-speaking people on both sides of the Atlantic by the Jubilee Singers. They seek another style of music. The Negroes have at the National Capital a Catholic, an Episcopal, and a Presbyterian church, certain Baptist, Congregational, and Methodist churches, in which the casual attendant would see only a high excellence in all the exercises, devoutness of demeanor, and excellent music. The Baptist and Methodist Negro churches embrace many very humble and poor congregations, so that one may find a great variety of conditions in the pews and in the pulpits.

Nearly every humanitarian or benevolent effort of the white churches finds its counterpart in the Negro churches. The Negro delights in organizations and the decorations of membership and the parades of celebrations and funerals, though some, like some white men, leave the organizing, the parades, and the marching to others. Many of the societies might be called semi-religious. They are not part of the church, yet they are quite likely to hold committee meetings in churches, and their notices are often among those given out from the pulpit.

They have Young Men's and Young Women's Christian Associations, Young People's Societies of Christian Endeavor, and Epworth Leagues, Mission Bands, and Temperance Legions. The Lyceum meeting Sunday afternoon is very popular as an attachment to a church as a means of occupying and instructing the young men and women. Papers are read and addresses delivered by the best speakers obtainable, including devout members of Congress. A partial list of mutual aid and benevolent societies related to the churches, yet not considered religious societies, is—

Young Men's Immediate Relief, 130 members; Good Samaritans, 1,500 members; monthly dues in each, 25 cents; tax in case of death, $1 for the first, $0.05 for the last; endowment paid on death of member, $50 in the first, $100 in the second; sick benefit, in the first, $4; in the second, $3; entrance fee, $6 in the first, $10 in the second.

Ladies' Unity Beneficial Society, Ladies' United Reapers' Society, Ladies' Reliable Immediate Relief, Ladies' Golden Leaf

Immediate Relief Society, Ladies' Mutual Immediate Relief Society. In each of these the entrance fee is $10; tax in case of death, $0.40; sick benefit for five weeks from $1 to $3, in one case reaching $4; death claim varying from $50 to $85. The Ladies' Unity Beneficial Society is twenty years old; the youngest named is three years old.

The humanitarian orders, Masons and Odd Fellows, with affiliated societies for women, have a large membership among the Negroes.

The business affairs of these organizations are matters of zealous care. The contribution in a church is a prominent feature. Sometimes the pastor keeps, as it were, in the background and leaves the announcement of notices and the needs of the church to a church steward or other official, but on occasion the preacher urges on the collection. To some extent the plate or basket is passed, but that will often be only as a gleaning or to help out two or three distinct collections at the same meeting. The sum desired is announced and then all are called on to come forward and lay their gifts on the altar. The church officers count the money, and when the procession of givers stops the amount collected is announced, and if it falls short another appeal is made, singing is renewed, and with more or less zeal additional offerings are brought up.

The facts connected with the moral, humanitarian, and religious organization are among the most encouraging one finds in all the Negro record. These people, taken singly, seem often unthrifty and improvident, but black poor, in some localities at least, are more helpful to each other in churches or societies than whites of the same annual earnings. The white poor are more likely to turn their backs on the churches and social organizations, certainly so far as any sort of active service therein is concerned, but a poor black man is active in his church even though it have but a mean hovel for a place of worship, and the social element is better preserved and the wasting gnawings of solitary, morose suffering and a growing sense of injustice from all who are better off are less with the poor Negro than with the poor white, who is very apt to withdraw himself more and more as he sinks in means or opportunity. So far as church membership will show, the religious status of the Negro appears in the following tables:

SUMMARY OF COLORED ORGANIZATIONS.*

Colored Denominations.

Denominations.	Organizations.	Church edifices.	Value of church property.	Communicants.
Regular Baptist (colored)	12,533	11,987	$9,038,549	1,349,189
Union American Methodist Episcopal	42	35	187,600	2,279
African Methodist Episcopal	2,481	4,124	6,468,280	452,725
African Union Methodist Protestant	40	27	54,440	3,415
African Methodist Episcopal Zion	1,704	1,587	2,714,128	349,788
Congregational Methodist (colored)	9	5	525	319
Colored Methodist Episcopal	1,759	1,653	1,713,366	129,383
Zion Union Apostolic	32	27	15,000	2,346
Evangelist Missionary	11	3	2,000	951
Cumberland Presbyterian (colored)	224	183	195,826	12,956
Total	18,835	19,631	$20,389,714	2,303,351

Colored Organizations in Other Denominations.

Regular Baptist (North)	406	324	$1,087,518	35,221
Regular Baptist (South)	7	5	3,875	651
Freewill Baptist	5	3	13,300	271
Primitive Baptist	323	291	135,427	18,162
Old-two-Seed-in-the-Spirit Predestinarian Baptist	15	4	930	265
Roman Catholic	31	27	237,400	14,517
Christians (Christian Connection)	63	54	23,500	4,989
Congregational	85	69	246,125	6,908
Disciples of Christ	277	183	176,795	18,578
Lutheran (Synodical Conference)	5	5	13,400	211
Lutheran (United Synod in the South)	5	3	1,750	94
Methodist Episcopal	2,984	2,800	3,630,093	246,249
Methodist Protestant	54	50	35,445	3,183
Independent Methodist	2	2	4,675	222
Presbyterian (Northern)	233	200	391,650	14,961
Presbyterian (Southern)	45	29	22,200	1,568
Reformed Presbyterian (Synod)	1	1	1,500	76
Protestant Episcopal	49	53	192,750	2,977
Reformed Episcopal	37	36	18,401	1,723
Total	4,627	4,139	$6,236,734	370,826

* "The Religious Forces of the United States," by H. K. Carroll, D. D.

RECAPITULATION.

Denominations.	Organization.	Church edifices.	Value of church property.	Communicants.
Colored denominations.....	18,835	19,631	$20,389,714	2,303,351
Colored organizations in other denominations	4,627	4,139	6,236,734	370,826
Total	23,462	23,770	$26,626,448	2,674,177

Contrasts.—It sometimes occurs that the visitor to a city park where flowering plants have been set in great masses thinks he has found new varieties and considers himself fortunate if he can procure a slip or a cutting of some beautiful geranium, it may be, to take home. After his wife has carefully nurtured it till it blooms both are disappointed to find it just like plants they had before, but which blooming singly made no such impression as when grouped in landscape gardening.

If one were to select an individual Negro and think of his qualities as peculiar he might find nearly every trait reproduced in some white man already well known.

The Negro was a recent heathen; he is a Christian. Here he differs from some white men more in dates than in present condition. He came into forced contact with Christianity less than five hundred years ago, more than a thousand years after Christianity was the religion of the Roman Empire, from whose fragments his masters came. Is the white today, with all the advantages of heredity and long-established custom, ready for a comparison, man by man, with these modern Gentiles?

The Negro forty years ago was at the bottom of the social scale, unless, forsooth, the poor white, despised alike by master and slave, was below him. It would be fair, were it possible, to set all the whites of the nation in a row and over against them all the Negroes, and then, beginning at the very foot of the lines, take off the lowest Negro and a white man of like quality for new rows, leaving every Negro that could not be matched by a similar white man. Would the selection be based on superstition? Ask the police of New Orleans who were lately the best customers of the sorcerers or remember the current jokes of the newspapers about the feet of rabbits caught in a graveyard

carried for luck by prominent white men. Individual poor whites, as well as poor blacks, believe in witchcraft and the value of hideous amulets. Shall the matching be made on brutality? The white fiends might outnumber the black brutes, especially if the barbarism of hazing in the so-called best institutions had to come into the line. Does the Negro have a low sense of property rights? He might, like a child, take a bright ribbon, a gay bit of jewelry, or even a chicken a little quicker than some whites, but for serious crime he would have a better showing if he did not carry the burden of the white men who disguise themselves as Negroes, as shown in this clipping:

"The police are now under the opinion that some of the recent pocket-book snatchings are the work of a white man who blacks his face like a Negro, and they have secured a good description of him and hope to secure his arrest."—*Evening Star, Washington, D. C., February* 5, 1894.

No thoughtful woman will leave her beautiful decorations, her jewelry, or her spending money lying about loose to tempt white servants, and, except where market gardening or other common interest has developed a different popular sentiment for general protection, white men do not regard it as much but a bit of fun to take another man's property in melons or fruit or put him to expense to repair wanton damage at Hallowe'en.

On whatever basis the matching of the seven and a half million of Negroes against seven and a half million to be selected from the white row was made, the unmatchable blacks, if any, would be unexpectedly few. It would be necessary to take some whites toward the head of the line to match some black individuals, since a Negro has led his class at Harvard University.

Now, if we could take the seven and a half million Negroes and the whites picked out to match, we would have a clearer idea of the relative position of the Negro in our civilization.

The slave Negro had no legal family life, no name of his own, no legitimacy for his children forty years ago. He had by custom a better family life than the law recognized. Some good masters even recorded the slave marriages in the family Bible, but that meant little in the forced sales of insolvent estates. Grant the truth of all alleged sexual offenses by Negroes, it is strange that it is no worse. The late civil war was remarkable

beyond all other great wars in the rarity of offenses against women, either by soldiers, once an element of dread to an occupied district, or from such a body of people as the slaves freed from old restraints. It was but the other day, as it were, when the possession of the women was the perquisite of a conquering army. The cases of violence in the late war were only numerous enough to prevent an absolute denial of their occurrence. They were exceptional beyond all previous history.

Is a Negro shiftless? One of the cartoons of war times was a soldier and a contraband rolling a hogshead of bacon up the landing at Acquia creek, below Washington. The soldier, from a climate where he must stir himself to keep warm, was tugging away, saying "Why don't you work like I do?" and Sambo, deliberately getting ready to help, was replying, "Massa, time you's been down here long's I has you'll work like I do." The Negro generally says "boss" now. A Northern man goes to Florida; the first winter he wonders at the people who enjoy a fire, but in two or three winters he may want a fire morning or night, and two generations bring him to something of the condition of Sambo at Acquia creek.

The white tramp is a great menace to society, more dangerous today than the Negro, who is more accessible to wholesome influences than the white man who does not mean to work under any circumstances. The Negro millions were practically without property forty years ago. Today they have a little. They are so far on the gain.

As to education, the Negro who can barely read and write has taken a greater interest in his citizenship than the white man of like literacy, and if a match could be made between such whites and blacks for an examination upon the principles of our government, its departments and their functions, the white side would run serious risk of defeat. No caricature of the absolutely ignorant Negro politician can be an exaggeration, but one of the first subjects with Negroes who aim at improvement is their relation as citizens.

The general white population has occasion for great anxiety lest its lowest seven and a half millions sink below the Negroes. There is an element of danger from the clannishness into which climatic and other causes tend to push the Negro, yet it is not necessary to treat him as a hostile element. He may here be

more helpful to us than if he feels too severely crowded and goes like bees when they swarm to light in the valley of the Amazon, as some have predicted he would.

Not a peculiarity of belief or practice has been named herein that might not have been named had the poor whites been the subject, and some of the seeming peculiarities are only unaccustomed combinations.

Does the Negro shout in meeting? Does he repeat in his songs? Probably there has been an interchange of influences, but most of it is imitation of whites, though, as a boatman on African rivers, he chanted all the facts he knew to guide the stroke of oars and thereby opened a way to learn his secrets that direct inquiry could not discover. The 136th Psalm has the same chorus line twenty-six times, and the soloist in a fashionable church choir is proverbial for repetition.

The Negroes are massed more than poor whites, and their qualities are brought out as with comnon plants bedded in masses. Our great cities are beginning to have masses of whites low as any black masses can be, and squares can be named where the races blend in undistinguishable degradation.

At least two of our greatest and proudest cities have changed the names of certain streets when they began to be respectable after becoming famous for the wickedness of their white population, in order that their history might begin anew and their old history sink out of sight with the old name.

It is really hardly thirty years since the Negroes were turned loose like a lot of children to shift for themselves. What will the showing be at the end of thirty years more? Who will fill the alley and tenement houses of the cities? Who will fill the lockups and the police stations? History can be written more truly than prophecy, but the indications warn us not to forget the debased and the ignorant of any race within our borders.

JAMES H. BLODGETT.

AFRICA IN LONDON.—We note that of the seventeen land and exploration companies quoted on the London exchange thirteen or more are African, and of the seventy-eight mining companies nearly or quite one-half are located on that continent, while of the innumerable American securities but twenty are quoted.

THE COMMON SCHOOLS OF LIBERIA.

MONROVIA, LIBERIA, *January* 9, 1894.

Hon. J. ORMOND WILSON,
Secretary A. C. Society, Washington, D. C.

DEAR SIR: I enclose herewith my first report giving the result of an educational tour through Montserrado county. In this report I have endeavored to describe 25 schools, giving information upon 26 points.

As to qualifications of teachers, Mr. School Commissioner Richardson informs me that very few public school teachers are qualified for their important work. Since visiting the schools and conversing with the teachers I am not prepared to contradict his statement. I find the teachers, however, fairly intelligent and desirous of a better state of things. They are capable of taking in new ideas and adopting the new, improved methods of teaching. I met a kind reception everywhere and cannot speak too flatteringly of the hospitality of the country citizens.

I cannot speak favorably of the regularity and punctuality of attendance. The rains prevent both. I am informed by responsible persons in nearly every settlement that the school very seldom opens five days in a week. Sometimes a week passes without any school.

I have not found a printed register or roll-book. Each teacher improvises a register for himself. Those I saw were blank books about 4 x 7 inches. I think the teachers are not required to report per cent. and punctuality of attendance.

I find no language-work, as such. Where, in the United States, we have slate and pencil, busy-work, copying, dictation, language lessons, blackboard exercises, etc., I find the "blue-back," or Webster's Speller, and Smith's Grammar.

I find no exercises designed expressly to inculcate moral ideas, but as everybody is a member of a church, there is considerable religious instruction and Bible reading.

In arithmetic, it is not uncommon to find pupils in Davies' Practical without having used any Primary or Elementary book or other drill in improvised exercises to prepare them for so advanced a book.

In almost every school I find a variety of Readers. For ex-

ample, in a class of 6 or 8 pupils using a Reader, I find seldom as many as three with the same author. One has McGuffey's Reader, one Barnes', another Appleton's, and still another can't tell who is the author because the book is so defaced. All this, however, is not entirely new to me, for I have seen the same state of things in our country schools in the Southern States.

A school year is 12 months, during which time vacations are taken which reduce the term to about 10 months. The rains again reduce this period.

In all the schools I find the antiquated form of the A-B-C method of teaching reading in use. The object-lesson, word and phonic methods, and the sand-board have not yet made their appearance.

I have endeavored to make the table show the actual condition of each school, so that a proper conclusion may be reached as to the general condition of all. I am, I think, reasonably pursuaded that the condition of the schools yet unvisited will not affect the general conclusion formed from an examination of these reported.

There is only one public school building in this list. That one is at Arthington. The others are private residences or churches. In all the schools blackboard space is very small, as can be seen by reference to the table.

I have tried to give you a picture of the real condition in order that the teachers sent out by you may be warned not to expect too much, and that they may not begin their work in the training school on too high a plane.

The needs of these schools will be suggested by a glance at the accompanying tabular report, but I have thought it best to enumerate a few that appear to me to be almost indispensable to their success and to make a few recommendations.

Needs.

1. Suitable school buildings, furniture, maps, etc.
2. Proper text-books, slates, crayons, etc.
3. New ideas in the minds of the teacher; new methods of teaching.
4. More interested attention to common school education.
5. Uniformity of text-books.

Recommendations.

1. The citizens of each district might be awakened to the importance of proper primary and elementary education and be induced to erect by subscription suitable school-houses. In weaker settlements Government aid in building school-houses might be given, or the Government might give *pro rata* aid to all settlements and induce the people to do their share of the work.

2. More blackboard space could be easily provided. About four ten-inch planks, ten or twelve feet long, smoothly dressed, neatly and securely joined, painted black, and fastened to the wall, or, where the building has dressed ceiling, two or three coats of paint on a horizontal strip three and a half feet wide, base-line two and a half or three feet above the floor, would be a desirable improvement and afford good blackboard space and would be easily practicable.

3. The great and pressing need is available text-books and uniformity in the same. Teachers complain that text-books cannot always be had for money. It is complained that books kept in stock by merchants are very dear, and the right ones are not generally kept.

I would recommend that the Society establish a book depot in Monrovia; that a good supply of primary and elementary school books, modeled after the latest methods of teaching, be kept in store here; that the price of these books be *fixed* by the Society, such price not to exceed the American cost price added to the necessary cost of transportation; that the price of each book be published in the "Liberia Gazette" and in price-lists for free distribution here.

This arrangement would encourage patrons to purchase their books rather than depend upon donations. The schools in the "leeward" counties could be supplied from this place on cash orders.

The establishment of training schools for teachers is destined to work great good for the future condition of teachers and schools. But if these schools be so located that it be inconvenient and too expensive for the present teachers to attend, the good results intended will require several years for their realization. If these schools should be organized as merely "high schools," in which academic and classical studies may be pur-

sued without regard to pedagogy, then, in my judgment, the results intended, that of giving the teacher-student ocular and practical demonstration of the best methods of teaching what he already knows—namely, the primary and elementary branches—the object for which they are created will not be accomplished.

In addition to a Training School, I would recommend that a teacher well versed in the latest American methods of primary and elementary instruction be appointed, with authority to visit all the settlements periodically, spend at least one day with each school introducing the improved methods, and, where possible, gathering the teachers together and holding a short institute or teachers' meeting lasting at least one day, the entire time being devoted to presenting and illustrating new and improved methods of teaching the primary and elementary branches.

I hope to be able to report on the condition of the schools in the other counties during the first quarter in this year.

I have the honor to be your obedient servant,

J. C. Stevens,
Agent, A. C. S.

SECOND INAUGURAL ADDRESS OF PRESIDENT CHEESEMAN OF LIBERIA.

January 1, 1894.

By your unanimous suffrage, which I accept as an expression of your endorsement of the policy of the Government for the last two years, I am called to take upon myself the oath of office for another term. And in doing so permit me to express to you how profoundly touched I am to know that my service during the past term has been such as to preserve the confidence you reposed in me when you first elected me to this office, and to express the hope that in the further discharge of my duties I may continue to receive from you that uniform courtesy and patriotic assistance which you have so fully demonstrated during the past two years.

You have cause for congratulation that as the result of several measures which have been set on foot Liberia has been brought

more prominently before the world and in closer touch with great and powerful nations.

New life and increased energy have characterized every branch of industry. Depreciated currency has been retired. Gold has become the medium of exchange, the revenue has been increased, and the tilling of the soil has wonderfully advanced. In short, the people have reason to rejoice that the Government evinces at this time hopeful signs of progress, and if her citizens will properly utilize the advantages now lying before them I do not see why in a few years Liberia may not become so inviting that the Negro everywhere shall deem it a high privilege and an honor to be a citizen of the only independent Negro State in Africa. After years of toil, amid strong prejudices and manifold disadvantages, we are still striving, with faith in God, to solve the problem of the possibility of the Negro to direct his own affairs. While we are mindful of the great aid of sympathetic and charitable persons, nevertheless the fact stares us boldly in the face that if the Negro is to play an important part on the world's arena he has to assume the responsibility of doing so by his own individual effort, by his own brain and muscle. And why should he fail in the accomplishment of the desired end when he is endowed with the same natural faculties and instincts as other races?

We are confronted with another fact, that as a nation of Negroes we have taken upon ourselves not only the difficult task and responsibility of contributing largely to the solution of the problem of the Negro's possibilities, but we have had committed to our care the destiny of the "Lone Star," which floats as the emblem of our nationality.

If by our neglect and indifference we bring the "Lone Star" to disgrace and fail in preserving our national institutions we shall not only confirm the prejudices and opinions of those who are not in sympathy with the Negro's advancement, but shall bring upon the race a stigma which generations will not obliterate.

We should not forget the fact that as a wide interval lies between words and actions, our motto should always be "Fewer words and more deeds." As free and responsible citizens we are required, with bold courage and in unison for the public weal, to act well our part in each of our spheres. We are aware that we are passing through an experimental age, an age in which

we need to give closer attention to such actual wants of the state as are necessary to lay the foundation of a future and great nation.

We need to grapple with matters of greater and higher interests—matters which concern the public good and which will bring us into still closer and more friendly relations with those nations whose sympathy we now have the pleasure of enjoying, governments that are willing to see and ready to help us prosper and firmly establish ourselves as a nation of power and influence in Africa.

When we become indifferent to matters of higher interest and content ourselves in indulging in malignity and in politics full of turpitude, controlled by unscrupulous politicians; when we neglect the proper education of our children and permit them to grow up in ignorance, forgetting that an ignorant child in Liberia is easily led astray after pernicious heathen practices; when we fail to teach them to be artisans and tillers of the soil, occupations by which they can earn their bread, then we fail to do our duty to God, the nation, and the rising generation.

Let us, to whom the great work of promoting our civil and religious institutions is committed, "act in the living present," not for Liberia only, but for Africa and the race.

We have no time for proclaiming in the streets and on the house-tops that the Negro is as good as other men while failing to demonstrate the fact by our actions. We are living in an age of demonstrative facts. Look around us and see our responsibilities. Our children are looking forward to occupy places in church and state. Our heathen element is watching critically the gradual inroads of civilization and Christianity upon ancient traditions.

The Negro in other lands as well as in Africa is inquiringly and scrutinizingly watching our progress. Let us realize then that we have a great and grand mission to fulfill, and let us take hold with manly courage and go boldly to the task.

The manifest willingness of our aboriginal subjects to participate in our efforts to build up institutions far superior to their own should claim our most serious attention; and they should be made to feel that they are part and parcel of the body politic, and that by the adoption of methods to bring about closer and more friendly alliance with them we look for a larger propor-

tion of the future citizens of Liberia to come from among them. We have learned that the methods of past years will fail in the accomplishment of the desired object.

Their earnest desire to abandon the savage traditions of their fathers and to adapt themselves to habits of civilization and enlightenment, and to keep pace with the age, is a strong evidence of the fact that new conditions require new methods.

I am afraid that too little estimate is put on this portion of our population who contribute largely to the wealth of the state, and who compose to a great extent the manufacturing and producing class.

Let us learn to appreciate more the laboring class of our aboriginal citizens who go abroad and return home with progressive ideas. Let us recognize more fully their efforts toward advancement, and let us seek by every legitimate means to instill into their minds a higher appreciation of our republican institutions and our efforts to build up here a Christian State. Such a pacific policy on our part will go far toward abating such opposition to the lawful authority of the government as characterized the recent troubles in Maryland county. Grand opportunities are daily presenting themselves to us for more energetic work in this direction.

The desire and daily application on the part of our interior tribes for a highway to the far interior, to the land of gold, horses, ivory, and cattle, is proof that there is a "tide in the affairs of men which taken at its flood leads on to fortune."

The merchant and the trader cannot have better opportunities than at present for utilizing the advantages offered for the development of trade promising grand results.

I am not at all inclined to accept as a truth the statement that merchants and traders of Liberia generally lack both energy and enterprise, and care for nothing beyond a petty traffic that engages them all their lives in search of a fortune which seems never to come.

If indeed such be the fact, then is it just and right to bar the door against others who are willing and ready to invest their capital in enterprises of general public interest?

My idea is that if I find I cannot do what ought to be done myself, then let some one else do it. Obstructions ought to find no quarter in this age of rapid strides.

As the coffee planters are extending their fields, becoming the leading importers and exporters of today, and bid fair to be the pioneer millionaires of Liberia, why should not others in other vocations bring into exercise the same amount of push and refute the opinion that Negroes always lack energy and fail to combine for the want of confidence in each other, and that indolence and selfishness are racial characteristics.

Whatever may be our shortcomings we have abundant reasons to be hopeful that a new era will shortly bring about great changes in the condition of things in Liberia.

The Kroomen, who are now coming prominently to the front, both in enterprise and pluck, as farmers and merchants, with the increased number of Sierra-Leonians coming into our midst and infusing into our own people a new spirit of thrift and push, are exercising a wholesome influence on our communities.

We should not content ourselves with what has been accomplished; greater and wider fields of usefulness are daily opening before us, while the spirits of our fathers are exultant over the realization of their hopes, for which they endured much to lay the foundation of the political structure upon which we are to build. Let us catch the inspiration that moved them to the noble task of sacrificing life itself for the good of the race, and look forward, not for today, but for years to come, when we shall be called upon to stand more boldly among nations on the battle-ground for Africa's redemption. In the great conflict between civilization and heathenism, between the religion of Jesus Christ and paganism and Mohammedanism, we are to take no small part. Perhaps many of us shall have passed away when the great struggle shall come, but to our children must the task be committed. Are we preparing them to assume such grave responsibilities? Are our schools such as to give hope that from them will go forth defenders of the principles of right and justice for which we are now contending? Are our children being taught the undeniable fact that Africa must ultimately be for the Africans? No matter what part alien races may perform in the development of our fatherland, the truth still remains that owing to the adaptation of the African to the climate, for which he is specially and peculiarly fitted, he must prepare himself to assume duties now entrusted to those who are simply God's instrument in preparing the way for a unification of African empires and republics.

In my opinion neither time nor expense should interfere with the paramount importance of advancing our educational system to a higher grade in order to compete with those of our race who are being educated abroad in industrial and technical schools and who are learning every day that in Africa only will be found free exercise for individual manhood. It is not only a delusion but madness to suppose that it is in the order of things for the Negro to anticipate that some propitious day will ever dawn for him to realize his highest aspirations under the governments of Europe and North America.

Happily for him, there is no position in Liberia to which he cannot attain if he has the ability. All of our Presidents and Secretaries of State, with the exception of two of each, were born in the United States of America. Others of like ability may come and aspire to the attainment of similar positions.

I hope the day is not far distant when Negroes of every country will find their way here, not to sit down as foreign traffickers only, but to join and take part in the affairs of government, become good loyal citizens by taking the oath of allegiance, building houses, opening plantations, tilling the soil, and engaging in the various vocations of life. I shall gladly welcome them, and so will you, my fellow-citizens. We need them in our churches, in our educational institutions, in our State offices, on our plantations, in our workshops, and we need them as merchants, doctors, lawyers, explorers, mineralogists, miners, and as soldiers. When our hopes shall be realized and the "garden spot" of Africa become the rendezvous of the scattered race of Ham; when the descendants of the tribes of the Golah, Veys, Mandingoes, Foulahs, Zulus, and the tribes of Eastern and Western Africa shall congregate and join hands in one common cause, then shall we hail the day with pride and satisfaction and shall be able to exclaim that Liberia has assuredly become "the land of the free and the home of the brave."

In concluding I desire to call your attention to one other thought, and that is with reference to the distribution of offices. Here, as elsewhere, at the beginning of a new administration there is a manifestation of uncommon solicitude as to who shall be appointed to office, and the executive finds it most perplexing to select officers with reference to the public good and to the satisfaction of constituents. Senators doubtless realize the arduous duty imposed on them to find positions for their supporters

at the ballot-box, simply because constituents do not consider that there are a hundred-fold more voters than there are offices to distribute. I have, therefore, to ask you, my fellow-citizens, to indulge me in the liberty of appointing to office such persons as shall be considered best suited for the public service.

My experience during the past two years has convinced me of the fact that no administration can succeed in the honest and creditable management of the affairs of the state unless persons are appointed to office who are honest, faithful, and capable.

If after as careful a selection as can be made officers fail to appreciate the honor thus conferred and fail to realize the responsibilities devolving upon them and abuse the confidence reposed in their ability and integrity, the public good justly demands their prompt retirement to private life.

Mistakes will be made; but if it is apparent that they are not willful, wanton, and malicious, then it is not proper to brand such with infamy and disgrace simply for political ends. I consider it a reproach on any people to seek to pull down one officer for the advancement of another without just reasons.

Many men of intelligence and keen sensibilities deem it preferable to pursue a quiet life of retirement from the public service rather than to serve what is often considered an "ungrateful people." We should always bear in mind that with what measure we mete it shall be measured to us again. As for myself, I only ask an impartial judgment on all my public acts, relying upon the undeniable fact that "calumny will be confounded and its impotent rage will expire in the daylight of truth."

Having, therefore, full confidence in your willingness to assist me in every measure that will promote the growth and perpetuity of the nation, I now enter upon the duties of another term.

It is not—it has never been at all—my view that the good effects of colonization are to be "limited to its Christian influence in Africa." I look upon our enterprise "as the great means," though not the *only* means, "of hope and elevation to the colored race." If we are successful there, we are successful everywhere. If we are successful there, we elevate the character and standing and enlarge the being—I had almost said of every man of color in the world. If we are successful *there*, we draw thousands upon thousands of these people to the possession of the privileges which Liberia will offer them.—*Rev. Leonard Bacon, D. D.*, 1834.

LETTER FROM HERR J. BÜTTIKOFER.

We are permitted to publish the following private letter from Herr J. Büttikofer, the distinguished Dutch zoölogist, and author of "Reisebilder aus Liberia," which is unquestionably the most complete and exhaustive work ever written upon any one portion of the African continent.

We regret very much that some enterprising English publisher has not had the courage to reprint it for the benefit of the English-reading public.

The work of Mr. Büttikofer, as its title indicates, is confined to Liberia, but the application and results of his scientific investigation are as wide as the African continent.

To the intelligent Liberian, as well as to every one interested in the flora and fauna in their relation to the commercial development of tropical Africa from the Congo to the Zambesi, this work is an indispensable *vade-mecum.*

We look forward with pleasant anticipation to an account of Herr Büttikofer's exploration of the great mine of zoölogical and botanical wealth in Borneo, and are confident that the world will be made wiser and richer by his heroism and self-sacrifice in the interest of its science and commerce.

MOUNT KENEPAI, CENTRAL BORNEO, *January 12, 1894.*

Mr. GEORGE R. STETSON.

MY DEAR SIR: Your kind letter of March 22, 1893, reached me while in a great hurry preparing for my journey to Central Borneo, which I am making for the Dutch Indian Government and which will last until September next. You will, therefore, kindly excuse my long silence, as I really could not find a leisure hour for answering your letter earlier.

I feel, of course, very much sympathy with the work which the American Colonization Society has done and is still doing for the Republic of Liberia, and I need not say that I am much interested in all they are doing for the benefit of that country, and I wish them a full success. The American Colonization Society Bulletin, which I received and read with much pleasure, will not fail of doing much good in the interest of the Society.

You ask me to point out in brief terms the products of Liberia which are now or might become valuable to commerce in the future.

The products already articles of exportation, are sufficiently known to you, and are, moreover, fully treated of in my "Reisebilder aus Liberia," 2d volume, and I am unable to add any more products of that country which might in the future be of any importance as articles of exportation.

That there are articles of exportation in the country still which have a great "*avenir*" is shown by a kind of fiber which during the last few years has been playing a great rôle and is very well paid for by the merchants.

As I have already pointed out in my Reisebilder, another product of the future will be the cola nut, and time will come when there will be in Liberia cola plantations, just as there are at present sugar and coffee farms.

What I still might say is, that I always regretted that Liberia, with its enormous consumption of tobacco by Liberians, as well as by natives, has as yet never attempted the cultivation of tobacco. It might, perhaps, lie in the way of the American Colonization Society to experiment with tobacco planting. There must, of course, be planters who have learned how to plant tobacco and how to treat it afterwards. Growing rice on a larger scale would also keep much money in the country, which until now has been sent abroad for that article.

But all this could be done by the Liberians themselves if they only would develop more energy. The energy shown by the settlers of half a century ago is, I am sorry to say, not to be found among the present generation in general. There are exceptions, of course, but in general the young men of the present time, born in Liberia, are too much dandies, who believe that manual labor dishonors, instead of seeing a blessing in any honest work. My conviction is that what is most wanted in Liberia are industrious, enterprising new settlers to bring new blood into the old body; otherwise I fear a fatal lethargy will take the place of former energy and enterprise, and your expedition to the hinterland, which I wish to be a full success, will not do that good which it otherwise might do.

Believe me, dear Mr. Stetson,

Respectfully yours, J. BÜTTIKOFER.

LIBERIA ASSERTING HERSELF.

The Government of Liberia appears to be making practical use of its new gunboat, the *Gorronámmah*, which has already enabled it to enforce its laws at Cape Palmas and its vicinity. The Grebos and other long rebellious and defiant tribes of natives there, and foreign trespassers as well, have been made to submit to Liberian authority, as will be seen by the following agreements recently entered into by the respective parties:

Articles of peace made this tenth day of November, A. D. eighteen hundred and ninety-three (1893), between the Government of Liberia on the one part and the chiefs of Cavalla on the other, witnesseth:

Whereas hostilities have for some time existed between the two contending parties, and whereas it is now desired by both parties that hostilities cease and peace be restored, it is therefore agreed that hostilities shall cease immediately after the signature of this paper, on the following conditions:

ARTICLE I.

That the chiefs of Cavalla, on behalf of themselves and their subjects, do submit themselves to the Government of Liberia and hereby acknowledge themselves as subjects of the same, and that they will be governed by its laws and will never again raise up arms in rebellion against said Government, and all disputes or quarrels arising among them or with any of the surrounding tribes will be duly submitted to the Government for adjustment.

ARTICLE II.

That the said chiefs and their subjects will timely warn the Government of any plot or conspiracy formed against it, and will lend their aid in putting down the same, and also in the enforcement of the laws of Liberia.

ARTICLE III.

That all matters of grievance arising from any conduct on the part of the Government or its officers shall be submitted to the President for his adjudication, and his decision will be received as final.

ARTICLE IV.

That as subjects of Liberia we do bind ourselves and our subjects to see to it that this agreement is never again broken, and that it will be perpetually binding on the contending parties.

In testimony whereof the contracting parties do hereby affix their signatures on the field between Graway and Cavalla the day and year above written.

(Signatures.)

Articles of Agreement Entered into Between the Greboes (G'Deboes) of Rocktown, Middletown, Fishtown, and Cape Palmas.

We, the undersigned, kings and chiefs of Cape Palmas, Rocktown, Middletown, and Fishtown, do covenant and agree with each other that the war heretofore carried on between the Cape Palmas people on the one part and the Rocktown, Middletown, and Fishtown people on the other part is hereby declared to be at an end, and peace and friendship is declared to now exist between the two contending parties; and we, the undersigned, kings and chiefs as aforesaid, do bind ourselves to the following articles as the basis upon which peace is declared:

1. That it shall be unlawful for either of the contending parties to declare war or to take up arms against the other at any time without the knowledge and consent of the Government of Liberia.

2. That in the event any dispute should arise between any of the contending parties herein named it shall be the duty of the aggrieved party to ask the intervention of the Government of Liberia through its representative at Cape Palmas, and the Government shall cause said parties to meet in the city of Harper, or such other place as the superintendent of Cape Palmas may designate, and have the matter of dispute properly adjusted.

3. We and each of us, for ourselves and our subjects, hereby acknowledging that we are the subjects of Liberia, do solemnly covenant and agree with each other that we shall never jointly or severally take up arms against the Government of Liberia, nor join any tribe or people to do so, and that we do pledge ourselves as subjects as aforesaid to timely inform the Government of Liberia, through the superintendent of Maryland county, of any plot or conspiracy being formed against the Government.

4. That we promise and pledge that we, for ourselves and our respective subjects, shall lend our aid for the free execution and enforcement of the sovereignty and laws of the Government of Liberia over that portion of the territory of Liberia now occupied by us.

5. We and each of us, for ourselves and our subjects, as an evidence of our sincerity in making and signing this agreement, do make and sign the same in the presence of His Excellency Joseph James Cheeseman, President of the Republic of Liberia.

In witness whereof we and each of us have hereunto signed our names at Harper, Cape Palmas, this twenty-third day of September, A. D. eighteen hundred and ninety-three.

(Signatures.)

Whereas the Liberian gunboat *Gorronámmah* did on the 20th day of October, 1893, seize a certain schooner named *Beatrice*, which was without any papers to show her nationality, for violating the blocade of Half Cavalla, imposed and proclaimed by the President of the Republic of Liberia, and did then capture in said schooner one William B. Lawrence, a British subject, and one Charles G. Woods, also a British subject, and one John Roberts, a Krooman; and whereas the attorney for Maryland county, in the Republic of Liberia, did file libels in the court of quarter sessions for said county, as the admiralty court of the same, against said schooner and said persons, praying the confiscation of said schooner for violating the law of nations and the laws of this Republic, and charging divers offences against the law of nations and the laws of this Republic against said persons; and whereas it is desired to adjust the matter in an amicable manner and without further litigation and expense: Therefore it is agreed between the Republic aforesaid and the said William B. Lawrence, acting as well for himself as for the firm of Walter D. Woodin, of Hannington Chambers, Liverpool, England, of which firm he is the lawful agent, and said Charles G. Woods and John Roberts, as follows:

1. That the said William B. Lawrence, for himself and for the firm aforesaid, and the said Charles G. Woods and John Roberts do hereby renounce and abandon all and every claim to said schooner, her cargo, tackle, furniture, and apparel, and admit that the same was lawfully seized, and that the same are justly liable to be confiscated to the Republic of Liberia in consequence of the violations of the law of nations and of the laws of this Republic, of which the said schooner has been guilty.

2. That the Republic will permit the said William B. Lawrence, acting

as agent of the firm aforesaid, to remove from Half Cavalla to Harper or to any other lawful port of entry in this Republic, or to any place beyond the jurisdiction of the said Republic as he may elect, all goods, wares, merchandise, and produce which he may have there at the present time, on the condition that he shall pay all the lawful duties on the same to the proper officers of the Government at Harper, and for the purpose of ascertaining and assessing said duties the Government shall appoint one or more officers to go with said William B. Lawrence, who shall be allowed one month to remove said goods.

3. That said William B. Lawrence, Charles G. Woods, and John Roberts, admitting that they are guilty of the offences charged against them in said libels, do hereby agree to pay to the said Republic five hundred pounds (£500) sterling, and the said Republic agrees upon the receipt of the said sum of money to withdraw said cases and take no further steps whatever against the said persons for said offences.

In testimony whereof Henry W. Grimes, Attorney General of the Republic of Liberia, being duly authorized by the President of said Republic, and the said persons have hereunto set their hands this 14th day of November, A. D. 1893, in the city of Harper, in the county of Maryland, in the Republic of Liberia, in the presence of the witnesses hereto subscribing.

(Signatures.)

THE DOMESTICATION AND INTRODUCTION OF NEW ANIMALS.

It is interesting to note the great change which may be effected in a country by the introduction or domestication of a single animal. The importation of the horse into Mexico and the New World by the Spaniards will suggest itself as a case in point, or the domestication of the pig, which is said to have put an end to cannibalism in the South Pacific islands, or, again, the successful introduction of the camel into Australia; but perhaps the most remarkable instance of the revolution of the conditions of social life resulting from the introduction of a domestic animal is to be found in the case of the camel in North Africa. We are accustomed to think of the Bedouin and his camel as inseparable, and to suppose that their connection dated from prehistoric times; yet in all probability the camel was not bred in Africa until shortly after the time of Mahomet, A. D. 640, and possibly was not domesticated there until even later. The learned researches of Ritter establish this fact on indisputable evidence.

Not only has the social life of the desert tribes been revolutionized by the domestication of the camel, but, as shown by Mr. Floyer in his admirable paper on the "Disappearance of Desert Plants in the Soudan," it is even probable that the face of the country has undergone a complete change, resulting from the introduction of the camel and his Arab attendant. Large areas have been deforested and the game forced to leave the districts they once frequented by the grazing of the one and the axe of

the other, and it is not impossible that the disappearance of the trees may have lessened the rainfall and led to the desiccation of these districts. If such vast changes have followed the introduction of one animal into North Africa, may we not hope that by the domestication of the elephant, the camel, the zebra, and the horse for transport and rapid communication, &c., and of the bullock and buffalo for purposes of agriculture, a new era may be opened up for East Africa (and for Liberia.)

There is another animal in East Africa which offers, as I have said, possibilities of domestication, viz., the zebra. If this animal were tamed the question of transport would be solved. Impervious to the tsetse-fly and to climatic diseases, it would be beyond calculation valuable.

The species found both in East Africa and Nyasaland is "Burchell's" (*Equus Burchelli*). It is a lovely animal, of perfect symmetry, and very strongly built, standing about 14 hands high. The bright black and white stripes of the zebra would appear to be the most conspicuous marking imaginable, yet, when standing in sparse tree-forest, it is one of the hardest of all animals to see, and even after it has been pointed out to me close in front I have sometimes been unable to distinguish it, though, as a rule, I am even quicker at sighting game than a native. The flickering lights in a forest and the glancing sunbeams and shadows are counterfeited exactly by the zebra's stripes, and thus it is that nature affords protection to an animal otherwise peculiarly liable to destruction in the jungle; in the open plains, where his enemies cannot steal upon him unawares, he can rely for his safety on his own fleetness.

The zebra throughout East Africa, so far as my observation goes, has suffered complete immunity from the cattle-plague, which has attacked most of the rest of the game. This disease has now spread south to Nyasaland, and Mr. Sharpe reports that between Mweru and Tanganyika lakes he saw numbers of dead zebra. Mr. Crawshay also reports great mortality among the zebra in that district. This is a curious fact. I do not know if zebra are plentiful towards Mweru, but throughout those portions of Nyasaland in which I have traveled the zebra is comparatively scarce, and, though constantly met with, there are no such vast herds as exist in East Africa. Here—in Masailand and on the Athi plains—herds numbering their thousands may be seen, and these have not suffered from the plague.

Some years ago (1888) I advocated experiments in taming the zebra, and I especially suggested that an attempt should be made to obtain zebra mules, by horse or donkey mares. Such mules, I believe, would be found to be excessively hardy and impervious to the fly and to climatic diseases. I think it not improbable that the zebra would thus cross with the horse or donkey, especially, perhaps, if some disguise were adopted to gain admittance for the mare to the herd, or, better still, if the zebra were driven into a paddock or enclosure, and thus confined in a wild state. I was never able, owing to more pressing duties, to put my schemes into practice myself.

The tameness of the animals at the zoo seems to indicate that, apart from the possibilities of breeding mules, it would be practicable to domesticate the zebra, and lately we have heard from a correspondent of the "Field," at Johannesburg, that the attempt has been made in South Africa with entire success. "Several half-grown wild zebras were lassoed and caught by a hunter, and after a month's training for harness four out of the eight were perfectly quiet and well trained, while the other four were partially trained.

"It is believed that in a very short time they will be as steady as horses. They pull well and are very willing and never jib. It is intended to train a large number of these animals and run them in the coaches from and to Mashonaland. They will be far preferable to the mule, as they are not subject to 'horse sickness.' The only vice the zebra has is a tendency to bite, and this is only because they are not yet accustomed to being 'inspanned'."

When we recollect that the zebra is found all the way from the coast to the far parts of Uganda (I have seen them in Buddu), and that countless thousands roam on the level plains of Masailand, where every possible facility is afforded by the open nature of the ground either for riding them down and lassoing them or for capturing them by driving them into kraals or *kheddahs*, we shall realize that, when once the possibility of training the zebra as a pack or draught animal is demonstrated, the question of animal transport for East Africa is finally solved. The elephant would be invaluable in many ways, but his utility as an agent for the development of the country cannot be compared with that of the domesticated zebra. I would even go further and say that their export might prove one of the sources of wealth and revenue in the future, for, as every one knows, the paucity of mules both for mountain batteries and for transport purposes has long been one of the gravest difficulties in our otherwise almost perfect Indian army corps. I would therefore advocate that the zebra should be at once protected and its slaughter absolutely prohibited. Its capture might be made a state monopoly.—*Captain F. D. Lugard in "The Rise of our East African Empire."*

MISSIONS IN AFRICA.

Beyond doubt, I think, the most useful missions are the Medical and the Industrial in the initial stages of savage development. A combination of the two is, in my opinion, an ideal mission. Such is the work of the Scotch Free Church on Lake Nyassa. The medical missionary begins work with every advantage. Throughout Africa the ideas of the cure of the body and of the soul are closely allied. The "Medicine Man" is credited, not only with a knowledge of the simples and drugs which may avert or cure disease, but, owing to the superstitions of the people, he is also supposed to have a knowledge of the charms and *dawa* which will invoke the

aid of the Deity or appease his wrath, and of the witchcraft and magic (*ulu*) by which success in war, immunity from danger, or a supply of rain may be obtained. As the skill of the European in medicine asserts its superiority over the crude methods of the medicine man, so does he in proportion gain an influence in his teaching of the great truths of Christianity. He teaches the savage where knowledge and art cease, how far natural remedies produce their effects independent of charms or supernatural agencies, and where divine power overrules all human efforts. Such demonstration from a medicine man, whose skill they cannot fail to recognize as superior to their own, has naturally more weight than any mere preaching. A mere preacher is discounted and his zeal is not understood. The medical missionary, moreover, gains an admission to the houses and homes of the natives by virtue of his art, which would not be so readily accorded to another. He becomes their adviser and referee, and his counsels are substituted for the magic and witchcraft which retard development.

The value of the Industrial mission, on the other hand, depends, of course, largely on the nature of the tribes among whom it is located. Its value can hardly be overestimated among such people as the Waganda, both on account of their natural aptitude and their eager desire to learn. But even the less advanced and more primitive tribes may be equally benefited if not only mechanical and artisan work such as the carpenter's and blacksmith's craft, but also the simpler expedients of agriculture are taught. The sinking of wells, the system of irrigation, the introduction and planting of useful trees, the use of manure and of domestic animals for agricultural purposes, the improvement of his implements by the introduction of the primitive Indian plow, &c., all of these while improving the status of the native will render his land more productive, and hence, by increasing his surplus products, will enable him to purchase from the trader the cloth which shall add to his decency, and the implements and household utensils which shall produce greater results for his labor and greater comforts in his social life. * * *

In my view, moreover, instruction (religious or secular) is largely wasted upon adults, who are wedded to custom and prejudice. It is the rising generation who should be educated to a higher plane by the establishment of schools for children. They, in turn, will send their children for instruction, and so a progressive advancement is instituted which may produce really great results. I see, in a recent letter, that Dr. Laws supports this view and appositely quotes the parallel of the Israelites after their exodus from Egypt, who were detained for forty years in the desert until the generation who had been slaves in Egypt had passed away. The extensive schools at his mission at Bandawi were evidence of the practical application of his views. These schools were literally thronged with thousands of children, and chiefs of neighboring tribes were eagerly offering to erect schools in their own villages at their own cost. * * *

One word as regards missionaries themselves. The essential point in

dealing with Africans is to establish a respect for the European. Upon this—the prestige of the white man—depends his influence, often his very existence, in Africa. If he shows by his surroundings and by his assumption of superiority that he is far above the native, he will be respected and his influence will be proportionate to the superiority he assumes and bears out by his higher accomplishments and mode of life. In my opinion—at any rate, with reference to Africa—it is the greatest possible mistake to suppose that a European can acquire a greater influence by adopting the mode of life of the natives. In effect it is to lower himself to their plane, instead of elevating them to his. The sacrifice involved is wholly unappreciated, and the motive would be held by the savage to be poverty and lack of social status in his own country. The whole influence of the European in Africa is gained by this assertion of a superiority which commands the respect and excites the emulation of the savage. To forego this vantage-ground is to lose influence for good. I may add that the loss of prestige consequent on what I should term the humiliation of the European affects not merely the missionary himself, but is subversive of all efforts for secular administration, and may even invite insult, which may lead to disaster and bloodshed. To maintain it a missionary must, above all things, be a gentleman, for no one is more quick to recognize a real gentleman than the African savage. He must at all times assert himself and repel an insolent familiarity, which is a thing entirely apart from friendship born of respect and affection. His dwelling-house should be as superior to those of the natives as he is himself superior to them; and this, while adding to his prestige and influence, will simultaneously promote his own health and energy, and so save money spent on invalidings to England and replacements due to sickness or death. In these respects the Scotch missions in Nyasaland have shown a most useful example.—*Captain F. D. Lugard in "The Rise of our East African Empire."*

BRITISH POLICY IN AFRICA.

The Chambers of Commerce of the United Kingdom have unanimously urged the retention of East Africa on the grounds of commercial advantage. The presidents of the London and Liverpool chambers attended a deputation to Her Majesty's Minister for Foreign Affairs to urge "the absolute necessity, for the prosperity of this country, that new avenues for commerce such as that in East Equatorial Africa should be opened up, in view of the hostile tariffs with which British manufactures are being everywhere confronted." Manchester followed with a similar declaration. Glasgow, Birmingham, Edinburgh, and other commercial centers gave it as their opinion that "there is practically no middle course for this country between a reversal of the free-trade policy to which it is pledged, on the one hand, and a prudent but continuous territorial ex-

tension for the creation of new markets, on the other hand." Such is the view of the chambers of commerce, and I might quote endless paragraphs from their resolutions and reports in the same sense.

This view has been strongly indorsed by some of our leading statesmen. Space forbids me to quote extracts from speeches by our greatest politicians, which I might else adduce as proof that they held the opinions of the chamber of commerce, which I have quoted, to be sound and weighty. The late foreign secretary and prime minister, Lord Salisbury, spoke strongly in this sense at Liverpool. The present foreign secretary spoke in no less forcible terms at the Imperial Institute. Mr. Chamberlain pointed out at Birmingham how directly to the advantage of the workingmen this policy of prudent but continuous extension is. The "Scramble for Africa" by the nations of Europe—an incident without parallel in the history of the world—was due to the growing commercial rivalry which brought home to civilized nations the vital necessity of securing the only remaining fields for industrial enterprise and expansion. It is well, then, to realize that it is for our *advantage*, and not alone at the dictates of duty, that we have undertaken responsibilities in East Africa. It is in order to foster the growth of the trade of this country, and to find an outlet for our manufactures and our surplus energy that our far-seeing statesmen and our commercial men advocate colonial expansion.

Money spent in such extension is circulated for the ultimate advantage of the masses. It is, then, beside the mark to argue that while there is want and misery at home money should not be spent in Africa. It has yet to be proved that the most effective way of relieving poverty permanently, and in accordance with sound political economy, is by distributing half-pence in the street. If our advent in Africa introduces civilization, peace, and good government, abolishes the slave trade, and effects other advantages for Africa, it must not be therefore supposed that this was our sole and only aim in going there. However greatly such objects may weigh with a large and powerful section of the nation, I do not believe that in these days our national policy is based on motives of philanthropy only. Though these may be our *duties*, it is quite possible that here (as frequently if not generally is the case) advantage may run parallel with duty. There are some who say we have no *right* in Africa at all; that "it belongs to the natives." I hold that our right is the necessity that is upon us to provide for our ever-growing population, either by opening new fields for emigration or by providing work and employment which the development of over-sea extension entails, and to stimulate trade by finding new markets, since we know what misery trade depression brings at home.

While thus serving our own interests as a nation we may, by selecting men of the right stamp for the control of new territories, bring at the same time many advantages to Africa. Nor do we deprive the natives of their birthright of freedom, to place them under foreign yoke. It has

ever been the key-note of British colonial method to rule through and by the natives, and it is this method, in contrast to the arbitrary and uncompromising rule of Germany, France, Portugal, and Spain, which has been the secret of our success as a colonizing nation and has made us welcomed by tribes and peoples in Africa who ever rose in revolt against the other nations named. In Africa, moreover, there is among the people a natural inclination to submit to a higher authority. That intense detestation of control which animates our Teutonic races does not exist among the tribes of Africa, and if there is any authority that we replace, it is the authority of the slavers and Arabs, or the intolerable tyranny of the "dominant tribe."—*Captain F. D. Lugard in "The Rise of our East African Empire."*

COMMON-SENSE PRECAUTIONS IN TROPICAL COUNTRIES.

1. Avoid all unnecessary exposure to the sun when not in active exercise. When the skin is moist from perspiration the rays of the sun have not the same power for ill. More harm is done by standing in the sun, or running out of the tent for a few minutes in the sun with no hat or only a small cap, than by any number of hours' walking in the hottest hours of the day. For this reason I believe that when walking thirst should be freely quenched with water (or *very* weak tea), since the moisture thus imbibed simply goes to replace the waste from perspiration and keeps the skin, especially of the head, in a moist condition, which renders it almost proof against the sun. When in hard exercise it does not matter greatly about the quality and purity of the water one drinks; but when leading a sedentary life, stagnant or impure water should be boiled before being used. Removing the hat (to adjust it) in the sun is a folly I see daily perpetrated. It does not take an hour's exposure to effect a sunstroke. If it is necessary to remove the hat, even momentarily, it should be done under the shade of a thick tree.

2. It is essential in tropical countries to protect the stomach, liver, and spleen. This should be done by wearing a thick *cummerbund* of flannel (I always used a strip of blanket). The thin "cholera belts" sold in England are useless. I recommend that this *cummerbund* be worn outside the underclothing, so that if a long delay before changing is unavoidable, after the clothes have become wet with perspiration—owing, for instance, to a return to camp after dark, when the night chills and dew have replaced the fierce sun, or a long row home in a boat, or a bivouac with no change of clothes in the forest—the *cummerbund* is still dry and can be taken off and put on next to the skin (under the wet clothes), and all fear of a chill is avoided. It is from a chill of these organs, I believe, that most of the fever, dysentery, diarrhœa, and cholera which occur in the tropics are induced, and I doubtless owe my extraordinary exemption from these diseases in Africa as much to the observance of these simple precautions as to a very tough and wiry constitution.

3. Never stir abroad until you have had a substantial meal. Practice will enable the traveler to accommodate himself to this *régime*. However early I march, I always eat a meat breakfast first, even if it be at 4 or 5 a. m., as it often has been. Exposure to the sun on an empty stomach is *certain* to induce fever. It was this, as I well knew, which gave me fever now, for my comrade, Mr. Steblenski, was very erratic about his meals, and we sometimes did not breakfast till 12 or 2 p. m.; and as I was, as it were, a guest, I could not unduly press for an observance of my own *régime*, the more so that from early morning till about 2 p. m. I was in constant expectation that we were about to land and cook our meal, as he assured me. The result was immediate fever.

4. I believe in the efficacy of many camp-fires lighted in a circle, when camped in a very unhealthy spot, to dispel the malarious night vapors; also, in the smoking of tobacco; and in a mosquito-net, to shut out, to some extent, the night dews and air. Unfortunately in swamp land fuel is generally difficult to procure, and fires are therefore often hard to keep up. The necessity of immediately changing damp clothes on return to camp and such like common-sense rules are too obvious to need reiteration.

If one feels "cheap," with the irritability, lack of energy, and other symptoms so admirably described by Professor Drummond, a dose of quinine (say 5 grains) should be taken *early* in the morning and again later in the day, on an empty stomach, with an energetic walk to induce a violent perspiration. When fever actually comes on, turn in and pile on every blanket, waterproof sheet, sail-cloth, sacking-bag, and available covering and *sweat it out*. It is a violent but most effectual remedy. Remain under this covering—not allowing the neck or hands (and hardly even the face) to be exposed—for upward of an hour, whatever the heat of the latitude may be. You will rise several pounds lighter in weight, possibly, and "as weak as a rat," but your fever will be gone, and with due precaution you may avoid its return. As soon as the fever goes, take quinine in small doses two or three times a day, on an empty stomach, for three or four days.—*Captain F. D. Lugard in "The Rise of our East African Empire."*

MARKET IN EAST AFRICA.

There is an enormous market for cloth, for almost all the tribes who go naked are eager to buy it, and they have no substitute except skins. The tribes who are clothed (the Waganda, Wanyoro, and Wasoga) have only their native bark cloth, which they are excessively eager to replace with cloth. The demand here includes the best cloths. The savages who now show a preference for beads and iron wire will rapidly have a sufficiency of these and be as eager as their neighbors for calico, for the African is, above all things, imitative. At present the articles of barter with the savage tribes are cloth (American drill, cheap calico, "turkey-red drill,"

blue and white shirting, prints, etc.), iron and brass wire and chain, beads of all sorts, hardware, and notions. In Uganda all the wants of an infant civilization are present—tools, utensils, glass, stationery, anything and everything. That the African is rapidly progressive in his imitation, however crude, of civilized methods and wants, our West Coast colonies prove. Their present demand for beads and trinkets is no criterion of what their requirements will be when the imports and exports amount to appreciable sums. If I succeed in showing that Africa can produce something wherewith to buy, there is hardly need to demonstrate that they will be eager to acquire our manufactures, especially cloth.—*Captain F. D. Lugard in "The Rise of our East African Empire."*

THE KOLA.

Among the vegetables which flourish in the Independent State of the Congo (and in Liberia), the one which particularly attracts our attention, not only because of the valuable properties attributed to it, but because of the favor which it enjoys among the African population, is certainly the kola.

"The kola is a vegetable belonging to the *Sterculiacées*, the *Sterculia acuminata*, Palissot de Beauvois; named also *Cola acuminata*, Rob. Brown; *Siphonopsis monoïca*, Kast; *Sterculia verticillata*, Schum et Thonn; *Sterculia marcrocarpa*, Don.; *Sterculia nitida*, Vent."

Description.—The *Cola acuminata* is a beautiful tree, sometimes attaining a height of twenty meters, and in general appearance recalling our chestnut. Its trunk is straight, covered with thick bark, deeply slit, and of a grayish color. Its branches are thick, frequently bending toward the ground. Its thick foliage is formed of simple leaves, tough in texture and green in color, and measuring some twenty centimeters in length by seven or eight in width, borne upon a stalk about eight centimeters in length.

The form of the leaves is that of an elongated ellipse terminating at the end in a rather brusque point. The young leaves bear little hairs studded upon the ribs, which in the adult stage disappear.

The tree bears numerous blossoms, some of a greenish yellow, others white, with a border marked with purple and having a single verticil. The odor of the blossoms resembles that of the apricot.

Three kinds of blossoms are found upon the same tree; First, the male flowers, the calyces containing small stamens joined in a central column; second, the female flowers, larger than the preceding; third, the hermaphrodite, possessing stamens and an ovary. The flowers are disposed in tufts springing in great numbers from the branches.

The fruit presents itself in the form of oblong follicles or pods, sessile, hard, glossy, and indented, from eight to sixteen centimeters long, seven centimeters in diameter, and clustered to the number of five or six upon a central point from which they radiate like the points of a star. These

follicles contain seeds of irregular forms, round or oblong, and more or less tretragonal.

Each follicle contains from eight to sixteen seed and two large cotyledons, each presenting a slit perpendicular to its line of junction, thick, hard, and colored red or clear yellow; hence the distinction red and white kolas.

Each follicle may contain seed of different colors. It would appear, however, that there are varieties containing but one color.

The kola seed in different regions or districts have different names, such as gouvou, ombéné, mangoué, kokkoyo kou, etc. These names belong to the true kola coming from the family of the Sterculiacées and not to the false kola.

Geographic Distribution.

The geographic distribution of the kola is, according to M. Heckel, difficult to exactly define, as it is confounded with many species of comestibles growing in the same regions.

The *Cola acuminata* is, however, originally from the western coast of Africa, where it is found from the Rio Nunez, latitude 10° N., to the River Congo, latitude 5° S.

At the north it seems limited to a line passing through Kouka (at the west of Lake Tchad) and to the east of Victoria Nyanza, where Stanley said he saw it.

Its southern limit, according to M. Heckel, would be Loango, the forest of Mayombé (where Dybowski and Fondère report it in abundance), and the right bank of the Congo.

But the area of the dispersion of the kola is, we think, more extended. It has, in fact, been found in the Congo Free State, among the Batékés, and the Bakoubas (Kassai) by Mr. Merlon; Mr. Dupont has seen it at Lukungu, at Banza-Manteka, at Binga, and in the forests of the Congo; Peschuel Lösche found it in the neighborhood of Boma, of Isanghila, of Chionzo, and of Zanda, and M. Delcommune at Ikoto, upon the Ruki. Its name varies; at Lukungu it is called N. 'Kazou; at Boma, Makázou. M. Heckel says that the true country of the kola is the country of the Lokkos, the Tinne, the territory of Bamba, La Mellacorée, the Rio Pongo, the country of Zoong, and the Massimerat.

Another species of edible fruit partakes with the *Cola acuminata* the area of dispersion above indicated; it is the *Cola ballayi*, Heckel, the ancient *Cola acuminata*, var. B., of M. Oliver.

The kola has been planted in a very great number of tropical regions; we cite Venezuela, the East Indies, the Seychelles (Indian ocean), Calcutta, Maurice island, the Reunion, Zanzibar, Ceylon, Jamaica, etc.

Harvest.—The kola produces from the age of five years, but it is only in full bearing toward the age of ten years. There are two harvests annually, each yielding in the neighborhood of one hundred pounds of seed.

Commerce.—The principal commerce in the kola nuts is centered at Gambia and Gorée. In Gambia the traders ascend the river in order to

purchase them as fresh as possible of the caravans coming from the interior.

When the kolas begin to shrivel and dry up the caravan merchants desiccate them in the sun and reduce them to a fine powder, which is much sought after by the people of the interior.

It is in this state that the kola is carried into the heart of the continent.

At Sokoto, at Kouka, and at Timbuctoo they are more frequently found in the fresh state. From Sokoto and Kouka the caravans carry them to Tripoli, and from Timbuctoo they are carried to Fez and to Méquinez, in Morocco.

From Dahomey and the French Congo they are exported to Brazil.

With care in packing in baskets and leaves, they reach Europe in a fresh condition.

Substitutes and Adulterations

The substitutes for the *Cola acuminata* are the *Cola ballayi*, the *Cola duparquetiana*, H. Bail; the *Cola filici folia*, Mast; the *Cola cordifolia*, R. Brown; the *Cola lepidota*, K. Sch., and the *Sterculia tomentosa*, Perottet.

According to M. Heckel the seeds of the *Cola ballayi*, Heck., closely resembling the *Cola acuminata*, do not contain more than half of the active principles of the seeds of the latter. They are also smaller, of a darker color, blackish or chestnut brown, and presenting six or seven cotyledonous segments, while those of the *Cola acuminata*, as we have already seen, present but two.

There are various other kolas without medicinal value.

The natives also use a seed of an entirely different character, that of the *Garcinia cola*, vulgarly called the male or the bitter kola. They are easily distinguished from the *Cola acuminata*, and possess none of the properties of the true kola. The blacks chew it for its bitter taste.

Among the kolas sent to Europe we find another seed coming from the *Pentadesmabutyracea*, Don., the butter tree of the botanists. This tree is found upon the west coast of Africa at Sierra Leone, on the Niger, on the Congo, etc.

The chemical properties of this seed are entirely different from those of the true kola.

The seed of the *Heritiera littoralis* are sometimes mixed with the kola seeds coming from Zanzibar, and can be recognized by their double convex form, and their chemical analysis reveals neither caffeine or theobromin.

The seeds of the *Napoleona imperialis*, Pal., of Beauvois, called in the Gaboon the medicinal kola, has none of the properties of the true kola. They can be recognized by their having the shape of a French bean and by their red color.

Properties and Uses.—There probably does not exist another vegetable product so esteemed or which is so universally used by the African people as the kola seed.

The Mohammedans of the Soudan consider the kola as of divine origin and as having been brought to the African coast by the Prophet himself.

Messrs. Dybowski and Binger have seen the seeds among the articles employed in the fetish cult.

The kola is the excitant *par excellence* of all the Africans, and for this purpose is everywhere used.

In the tribes where the kola is not indigenous, no transaction of whatever nature takes place without the intervention of the kola, either as a gift or for chewing during the seance.

If there is an alliance between tribes the chiefs exchange white kola seeds. On the contrary, if war is to be declared they give the enemy red kola seeds.

Every demand in marriage is accompanied by a gift of white kola by the aspirant to the mother of the young girl. If the answer is sent in the form of the white kola it signifies that the girl is free and accepts, if of red color that the applicant is refused.

The value set upon the kola is such that in the interior the offer of several of these nuts, or even of a single one, is considered as a great courtesy; and when it is made by a chief to a white traveler it signifies an assurance of welcome, of friendship and protection, conditional upon the seed being white.

The properties of the nuts are as numerous as the usages in which they are employed. According to Corre and Binger, kola seeds are used in certain regions in dyeing vegetable fibers red.

It is believed by the natives that the powdered seed will clarify impure water.

Taken before eating, it neutralizes the bad taste of medicines or of food.

The medicinal virtues of the kola are equally very numerous.

It is indicated in cases of obstinate diarrhœa, in fevers, as useful in cholera, in heart and nervous affections, and finally it appears that it is an excellent diuretic.

The Soudanese attribute to it properties identical with those of flesh, but this is not perhaps well sustained, for it is not comparable with flesh in the nitrogen contained.

The property which is generally recognized today is that by which it has been for a long time known—*i. e.*, as an aliment and excitant—not only putting the nerves in a condition in which they can sustain a continued strain without fatigue, but also fortifying the stomach for a considerable time in the case of the deprivation of food.

M. Heckel has devoted the greater part of his work upon the kolas in proving the properties above enumerated, based upon the researches of a great number of medical men and the experiments that have been made in the French army.

Chemical Composition.—The properties that have been attributed to kola seeds are, above all, due to the caffeine, the theo-bromin, and to the *rouge de kola* or kolanine that they contain.

The analysis establishes the fact that they contain more caffeine and theo-bromin than tea, coffee, or cocoa, and that the properties of kola are due to the presence of these substances.

According to the analyses made by Messrs. M. Heckel and Schlagdenhauffen, kola contains 6.761 per cent of albuminoids.

M. Heckel thinks that coffee is richer in albuminoids than kola, giving coffee 13 per cent, but he loses sight of the fact that albuminoidal substances are insoluble in water and consequently remain in the mark (residuum).

It will be admitted that kola is more nutritive than coffee, but less nutritive than cocoa.

The analysis shows also a small quantity of essential oils.

M. Heckel considers the preparations of kola upon an alcoholic base as feeble, the wine above all as not having any very great medicinal value, because of the insolubility of the active principles of the kola in this vehicle.

The best form of medicament would be an alcoholic extract; better still, the powdered kola made into biscuits or in the form of pills or bon-bons.

Dr. Lebon says the best method of taking the kola is to chew a few fresh seeds. The dose, according to M. Heckel, is one gramme of dry kola or a little larger quantity of the fresh kola every hour on the march.

It is difficult for us to admit the necessity of using the fresh seeds as Dr. Lebon suggests, for caffeine and theo-bromin are very well conserved. Everybody knows that the same quantity of thein is found in tea leaves, which are often dried by artificial heat.

It is desirable that the culture of the kola should be undertaken upon a larger scale in the Independent State of the Congo, for beside the numerour uses for which the seeds serve in Africa itself, their exportation will constitute an excellent return freight for our steamers.—*Alfred Dewerre in Le Mouvement Antiesclavagiste, Belge, February, 1894.*

NOTE.—It will be found by reference to the article "*Commercial Africa*" in our Bulletin No. 3 that the kola is referred to as indigenous in Liberia and among the products suitable for export but not exported.

We again call the attention of Liberian cultivators to it as an extremely valuable commercial product.

ISLAM AND DAHOMEY.

In one of our July numbers we made an item of the report that the French have at last resorted to the necessity of importing Arabian soldiers for employment in their wars with Dahomey. At that time we were not fully aware of the magnitude of the information; but recent intelligence is to the effect that these warriors are every inch Moslems. Hundreds, perhaps a thousand or a thousand thousand Moslems, followers of the prophet of Mecca, a people with an illustrious martial history and orthodox military impulse, are being poured into Dahomey under the *ægis* of a civilized power and a Christian government. The situation is

alarming. Islam is by nature aggressive, and, as we have but recently stated in these columns, has dominated and is dominating not only the ignorant and unknown, but the civilized, cultured, and "high places" of the earth. Islam is tenacious. It never retrenches nor retreats; it neither slumbers nor sleeps. Christianity in Yoruba, as exhibited by its propagators in West Africa and other places also, sleeps and slumbers, retrenches and retreats, and often has had to be "revived," regardless of its sacred mission, its glorious past, its immense responsibilities, its future promises, and ultimate triumphs. The first public call to prayer at Ijebu after the restoration of the route to free trade was from Moslem lips. The Houssa constabulary is a devoted Moslem band; and mosques have already preceded chapels and churches where reports affirmed the pre-existence of about five hundred native Christians, who on account of the disfavor of their government have not been able to worship or exercise their faith openly. Their Christianity was weak and inoperative. It halted, as most others, at bare elements. It inclines them to look to outside agencies for the construction of places of worship and impels them to catch at the leading strings of teachers. The people of Dahomey have, we regret to say, essential characteristics that would comport with the tenets of Islam. Tenacity and resoluteness form at least part of the Dahoman character. Christian missionaries, Catholic and Protestant, have visited Dahomey in her palmy days, and mission stations of the Wesleyan body have been planted at Godomey, Whydah, Abomey Kalavi, and possibly other Dahoman towns. The Catholic mission (French) also enjoyed or appears to have enjoyed larger opportunities at some of these places. But it is a question whether, with the establishment of Islam as at present introduced, Christianity will continue to make, if it has at all made, any impression upon the country or on the Kingdom of Dahomey. The sons of *la belle* France consort with the Bedouins of the desert; a Christian government makes war on pagan Dahomey, and, failing to crush her, employs the arms of Islam. The French and the Arab join hands, the Catholic knight and the slave-raider turn friends, the Cross and the Crescent fall in league against Dahomey. We would make no objection to this sudden fraternity and mushroom goodwill if Africa was not to be the victim either way.—*The Lagos Weekly Record, October* 28, 1893.

Temperatures in the African Lake Region.—Captain Descamps in a recent expedition records the following temperatures:

August 11, 7 a. m.	55.40° F.	
August 13, 9 a. m. (3,000 feet)	95.00° F.,	sun.
August 13, 2 p. m. (3,000 feet)	86.00° F.,	shade.
August 16, 6 a. m. (3,500 feet)	51. 8° F.,	"
August 17, 12 m. (4,500 feet)	83.30° F.,	"
August 18, 1 p. m. (4,500 feet)	77.00° F.,	"

ITEMS.

MONROVIA, LIBERIA, *March* 12, 1894.

Mr. J. ORMOND WILSON,

Secretary American Colonization Society, Washington, D. C., U. S. A.

DEAR SIR: I landed in Monrovia the 23d ultimo, and have enjoyed the best of health ever since. I have seen a good deal of this city and the adjacent country, and must say the panorama is beautiful.

I have seen Mr. Stevens, the Society's agent, and also the Government agent, but I have not yet decided where I shall locate. I have been waiting on the fever, which has not yet come, but as I have had occasion to acclimatize in other tropical climes I am not at all alarmed about the present.

My voyage hither was a very pleasant one, for although the Elder, Dempster & Co.'s vessels have no steerage accommodations I fared very well aboard their steamer *Sherbro*. The route from the United States to this country via Liverpool would be extremely inconvenient and trying for steerage passengers, including many women and children, as the steamers running to this coast are fitted to carry a limited number of first-class passengers only, and steerage passengers are compelled to pass the most of their waking hours on deck.

The Liberians are industrious and of a kindly nature, and some of them are very highly educated, and, considering the powerful odds they have had to contend with, they have done well. Located as they are, between the dependencies of two great and greedy rival powers, the political horizon in Liberia is cloudy. The French demanded and got by treaty the territory between the San Pedro river and the Cavally, and they have since taken by force and intrigue Half Cavally. The Liberian Government has recently restored order on that coast at a great cost, and I do not know what it intends to do in this matter. The present administration is composed of some very able men.

The thing Liberia needs most of all is immigration; the country is prepared for it, and there are thousands of black families in the southern parts of the United States anxious to come to this country, and if they could be provided with a cheap, direct passage they could very well take care of themselves after their arrival here.

If the friends of Christianity would assist intelligent, industrious, honest, able-bodied Christian Negroes to settle in this country, they would do far more for the cause of humanity and the moral development of a barbarous people than they can ever accomplish by sending out white missionaries.

I will go interiorward shortly, and when I have selected my land I will write again. Thanking you and the Society for past favors, I am

Truly your obedient servant,

GEORGE BOWDEN.

The French Treaty with Liberia—How France Regards It.—The government has sent to the Chamber the convention with Liberia.

In a general way it is understood that this treaty assures to France in any event the possession of all the basin of the Niger as well as that of the Firedougouba, the principal affluent of the Cavally on the right, which henceforth will serve as a frontier, in its interior course, between the Republic of Liberia and our colony on the Ivory coast.

Nevertheless, it is well understood that this convention does not bind France as a *vis-à-vis* of the Liberian Republic only so long as she remains an independent power.

If it should come to pass that the Republic lost its independence and was placed under the protectorate of a third power, France will reassert all her rights to the disputed territory located within the Liberian limits and including Cape Mount, Grand Bassa, the Grand Boutou, and the important region upon the right bank of the Cavally.

It is said that the Liberian Senate has already ratified the convention. Unquestionably, because of the advantages it presents, it will at once be accepted by the French Parliament.

Certain modifications will no doubt be required in reference to the rights of the natives whose estates are found to be divided by the projected frontier, but they will not be made until later, when the geographic examination of the hinterland of the Republic shall have been completed and its limits determined.—*Le Temps, Paris.*

Later Information.—It is reported that in accordance with the telegraphic request of M. Grodet, governor of the Soudan, dated at Kayes, March 3, to withdraw the convention from Parliament until the reception of his report (sent by special messenger that morning, and which will reach Paris early in April), the government in its séance of Tuesday, March 13, decided to withdraw from Parliament the convention of December, 1892. This decision is taken as evidence that the government has committed a great blunder in deciding upon this affair without waiting for the report of M. Grodet.

Valuable African Plants.—In the article on "Commercial Africa" in the November Bulletin some account was given of the flora of the intertropical region of Lake Tanganyika as furnished by the missionaries of Cardinal Lavaigerie. We find in a recent number of Le Mouvement Antiesclavagiste a report upon the flora of Lake Nyassa and Nyassaland, made by Dr. A. De Wèvre:

"Blantyre lies at the south of the lake, in latitude 15°, and is the central station of the Scotch missions in Nyassaland, and is also the headquarters of the English company of the African lakes. It is established upon the high lands which border the left bank of the Chíré half way

between Katunga and Matopé, the two points between which the river is not navigable. Blantyre occupies the summit of a mountain thirty-six hundred feet above the sea, whose deeply ravined slopes are covered with plantations of coffee and cotton, interspersed with pleasure gardens (where are to be found all our ornamental plants, roses, geraniums, &c.) and vegetable gardens containing our principal vegetables.

"It is at Blantyre where, after many disappointing experiments, the coffee plant was introduced, and from which have been derived all the plants which cover the high lands of the Chíré and make the wealth of the country. The coffee of Blantyre today brings the highest price of any upon the London market.

"Among other valuable plants of the region is that whose wood is known as the Rose of Africa (the *Pterocarpus erinaceus*). It is also found in other parts of Africa, and is destined, when better transportation is afforded, to become a valuable source of revenue. The tree grows to the height of from 50 to 70 feet, and its wood, of a hard texture and red color, is valuable for cabinet-work. The same tree also furnishes the Kino de Gambie, an astringent substance already employed in medicine and valuable for tanning and dyeing purposes.

"Another plant, equally interesting from another point of view, is the shrub called by the botanists *Tephrosis vogelli*, Hook, F., also found in other parts of Africa. The natives use it for trapping fish; for this purpose they pound the leaves and the tops of the branches, and wrapping the mass in a piece of cloth put it in the water. Under the influence of the poison contained in the vegetable, the fish are benumbed, and the larger ones float upon the surface, where they are easily taken. When replaced in fresh water they gradually revive; the smaller ones, however, frequently die. The active principle of this plant is probably an alkaloid which, to Dr. De Wèvre's knowledge, has never been separated. We note also the *Rynchosia cyanos permum*, a climbing plant bearing oval seeds of the size of peas and of a beautiful Prussian-blue color. These seeds could be used for ornamentation in necklaces, earrings, etc., as well as for rosaries.

"Among the textiles we note the presence of the bamboo (Graminée), which is more plentiful in Katanga and Eastern Africa than in other parts of the continent. It is a curious fact that this plant, which is so universally used by the Chinese and other people for all purposes requiring wood, is rarely used by the native African.

"In the ninety-eight specimens sent to and classified by Dr. De Wèvre, and which comprise but a small part of the flora of the region, 'the families best represented are the Composées, the Graminées, the Légumineuses, the Labiées, and the Acanthacées' as an interesting illustration of natural adaptation to environment. 'Nearly all the plants presented a common peculiarity, that of possessing in a greater or less degree the means of protection against excessive transpiration. In other words, they are adapted to condition of dryness common in the region.'"

THE MARCH OF ISLAM.—The almost unanimous verdict of African travelers is that our missions there are not producing the important results which we desire or expect.

It behooves our missionary societies to more closely study the problem of African Christianization and ascertain, if possible, if it can be brought nto great er assimilation with the native culture.

The rapid march of Islamism, which now claims the Upper and Lower Niger, the Senegal, and the Benué, in addition to the territory it has long held, should stimulate our missionaries to a greater zeal in comprehending the native mental character and temperament.

Islamism carries with it a crude culture and dignity and abstemiousness which our converts can well emulate.

The danger in the situation to our missionary enterprise is that Islamism steels the native against all attempts at Christianization. "S."

THE "SPIRITUAL" CRUSADE IN AFRICA.—The steamer *Croft*, belonging to the Royal Niger Company, carries to the Niger as a part of her cargo 40,000 cases of gin, containing 150,000 gallons, valued at *thirteen cents the gallon*, from which we can judge of the quality of the stimulant furnished to the natives.

M. Labouchere, in the last number of the "Truth," wishes to know if Lord Aberdare, governor of the company and a great advocate of the temperance movement, knows of these systematic attempts at poisoning made by the governing company upon the natives whom it pretends to civilize and regenerate.—*Paris Journal.*

"IN A LITTLE over eight years Bishop Ferguson (American Episcopal) in and about Cape Palmas has confirmed 875, and the number of communicants has doubled, now reaching 1,100. Last year 337 were baptized, 278 coming directly from heathenism."—*The Missionary Review, March*, 1894.

NOTE.—Mr. James H. Blodgett, A. M., began his life-work as a teacher. He taught for fifteen years in Rockford, Ill., and for two years in a border slave State. He served for three years in the army during our civil war, attaining by successive promotions the rank of captain. He filled a prominent position in the United States Census Office during the census of 1880 and prepared the report on education for the census of 1890. He has a thorough knowledge of all the facts relating to the Negro which have been gathered by the Census Office, and his studies of the subject have specially qualified him to write the article in this Bulletin entitled "The Negro in the United States."